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FABULAE FACILES

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RITCHIE'S
FABULAE FACILES

A FIRST LATIN READER

EDITED WITH NOTES AND A VOCABULARY

BY

JOHN COPELAND KIRTLAND, JR.

Professor of Latin in The Phillips Exeter Academy

AUTHORIZED EDITION

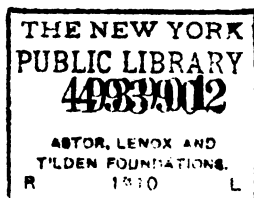
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THE LITTLE THAT IS MINE IN THIS LITTLE BOOK

I GRATEFULLY DEDICATE

TO

PROFESSOR JOSEPH HETHERINGTON M'DANIELS

TEACHER AND FRIEND

Presented from Cine. Dept. Maryway

PREFACE

SOME time ago a fellow-teacher brought the *Fabulae Faciles* to my notice, and I have since used two of them each year with my class of beginners in Latin with increasing appreciation. Indeed, I know nothing better to introduce the student into the reading of connected narrative, and to bridge the great gulf between the beginner's book of the prevailing type and the Latinity of Caesar or Nepos. They are adapted to this use not merely by reason of their simplicity and interest, but more particularly by the graduating of difficulties and the large use of Caesarian words and phrases to which Mr. Ritchie calls attention in his preface.

Doubtless many American teachers have become familiar with portions of the *Fabulae*, for they have been freely drawn upon in several Latin readers recently published in this country. I venture to hope that those who have made the acquaintance of the work in this way will welcome a complete edition.

In England the little book has had a large use. Its pedagogical excellencies are well summed up in a letter addressed to Mr. Ritchie by the Very Rev. E. C. Wickham, formerly Head-Master of Wellington College, the well-known editor of Horace:—

“It launches the student at once in ancient life. The old classical stories, simply told, seem to me much the best material for

early Latin reading. They are abundantly interesting; they are taken for granted in the real literature of the language; and they can be told without starting the beginner on a wrong track by a barbarous mixture of ancient and modern ideas.

"It combines, if I may say so, very skilfully, the interest of a continuous story, with the gradual and progressive introduction of constructions and idioms. These seem to me to be introduced at the right moment, and to be played upon long enough to make them thoroughly familiar."

In revising Mr. Ritchie's book for the use of American schools it has seemed best to make extensive changes. Long vowels have been marked throughout, and the orthography of Latin words has been brought into conformity with our practice. Many liberties have been taken with the text itself, especially in the latter part, in the way of making it approximate more closely to our rather strict notions of the standards of model prose. A few words and uses of words not found in the prose writers of the republic have been retained, but nothing, it is hoped, that will seriously mislead the young student. I shall welcome any criticism that may lead to further changes in the text in future editions.

The notes are entirely new, and are intended for students who have but just finished the beginner's book or have not yet finished it. Some notes may appear at first sight unnecessary or unnecessarily hard, but the reason for their insertion should be evident when the student begins the reading of classical Latin, the difficulties of which will be less likely to appal the beginner if some of them have been already conquered. I believe it a mistake to postpone all treatment of the uses of the subjunctive, for instance, or of the constructions of indirect discourse until

the study of Nepos or Caesar is begun. Besides, it is easier to neglect notes than to supply them, and the teacher who prefers to do the first reading without much attention to the more difficult constructions will only need to tell his students to disregard certain of my notes—or all of them.

There are no references to the grammars, but syntax has been given such treatment as seemed needed to supplement its treatment in the beginner's book. Teachers will therefore be able to postpone the use of a formal manual of grammar, if they so desire. Those who wish their classes to begin the reading of Latin at the earliest possible moment will find it feasible to use this book as soon as the inflections and the more elementary principles of syntax have been mastered.

In the vocabulary, the derivation or composition and the original meaning of words have been indicated wherever these seemed likely to prove helpful. Principal parts and genitives have been given in such a way as to prevent misunderstanding, and at the same time emphasize the composition of the verb or the suffix of the noun: for example, *abscīdō, -cīdere, -cīdī, -cīsus; aetās, -tātis*.

The lists of works of English literature and of art in which the myths are treated are only suggestive. Occasional readings from the one and exhibitions of representations of the other, either in the form of photographs or by the stereopticon, will not only stimulate interest in the Latin text but aid also in creating in the student a taste for literature and for art.

I planned at first to add some exercises for retranslation, but after careful consideration it has seemed not worth while. Most teachers will prefer not to base com-

position upon the Latin read at this stage, and those who wish to do so will find it an easy matter to prepare their own exercises, or can draw upon the copious exercises prepared by Mr. Ritchie and published separately under the title *Imitative Exercises in Easy Latin Prose*.

In the reading of proof I have had generous help from Dr. F. K. Ball of The Phillips Exeter Academy, Mr. J. C. Flood of St. Mark's School, and Mr. A. T. Dudley of Noble and Greenough's School, Boston. The proof-sheets have been used with the beginner's class in this Academy, and I have thus been able to profit by the criticism of my associate Mr. G. B. Rogers, and to test the work myself. The assistance of my wife has greatly lightened the labor of verifying the vocabulary.

JOHN C. KIRTLAND, Jr.

EXETER, N. H., 7 March, 1903.

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THE MYTHS IN ENGLISH LITERATURE

PERSEUS

Hawthorne, *A Wonder-Book: The Gorgon's Head.*

Kingsley, *The Heroes: Perseus.*

Cox, *Tales of Ancient Greece: Medusa, Danaë, Perseus, Andromeda, Akrisios.*

Francillon, *Gods and Heroes: The Adventures of Perseus.*

Kingsley, *Andromeda.*

William Morris, *The Earthly Paradise: The Doom of King Acrisius.*

Lewis Morris, *The Epic of Hades: Andromeda.*

Dowden, *Andromeda.*

Shelley, *On the Medusa of Leonardo da Vinci.*

D. G. Rossetti, *Aspecta Medusa.*

HERCULES

Hawthorne, *A Wonder-Book: The Three Golden Apples.*

Cox, *Tales of Ancient Greece: The Toils of Herakles.*

Francillon, *Gods and Heroes: The Hero of Heroes.*

William Morris, *The Earthly Paradise: The Golden Apples.*

Lewis Morris, *The Epic of Hades: Deianaira.*

Lang's translation of Theocritus, *Idyls* xxiv, xxv.

THE ARGONAUTS

Apollonius of Rhodes, *The Tale of the Argonauts*, translated by Way.

D. O. S. Lowell, *Jason's Quest*.

Hawthorne, *Tanglewood Tales: The Golden Fleece*.

Kingsley, *The Heroes: The Argonauts*.

Cox, *Tales of Ancient Greece: Phrixos and Hellê, Medeia*.

Church, *Heroes and Kings: The Story of the Ship Argo*.

Francillon, *Gods and Heroes: The Golden Fleece*.

William Morris, *The Life and Death of Jason*.

Bayard Taylor, *Hylas*.

John Dyer, *The Fleece*.

Lang's translation of Theocritus, several of the *Idyls*.

ULYSSES

Homer, *The Odyssey*, translated by Bryant (verse), William Morris (verse), Palmer (prose), Butcher and Lang (prose).

Lamb, *The Adventures of Ulysses*.

Hawthorne, *Tanglewood Tales: Circe's Palace*.

Cox, *Tales of Ancient Greece: The Lotos-Eaters, Odysseus and Polyphemos, Odysseus and Kirkê*.

Church, *Stories from Homer: The Cyclops, The Island of Aeolus, Circé*.

Tennyson, *The Lotos-Eaters*.

Matthew Arnold, *The Strayed Reveler*.

Dobson, *The Prayer of the Swine to Circe*.

THE MYTHS IN ART

- Burne-Jones, *Perseus and the Graeae*.
Caravaggio, *Head of Medusa*.
Leonardo da Vinci, *Head of Medusa*.
Canova, *Perseus*.
Benvenuto Cellini, *Perseus*, and *Perseus saving Andromeda*.
Piero di Cosimo, *Perseus and Andromeda*.
Charles Antoine Coypel, *Perseus and Andromeda*.
Domenichino, *Perseus and Andromeda*.
Rubens, *Perseus and Andromeda*.
Giovanni da Bologna, *Hercules and the Centaur*.
Bandinelli, *Hercules and Cacus*.
Guido Reni, *Dejanira and the Centaur Nessus*.
Canova, *Hercules and Lichas*.
Sichel, *Medea*.
Genelli, *Jason and Medea capturing the Golden Fleece*.
Burne-Jones, *Circe*.
L. Chalon, *Circe and the Companions of Ulysses*.
Rivière, *Circe and the Companions of Ulysses*.

Photographs and lantern-slides of all the works mentioned above may be obtained of the Soule Art Company, Boston. The list might have been made much longer, but it seemed likely to prove most helpful if limited to works of which reproductions are so easily obtainable. For the treatment of the myths in ancient art, the teacher is referred to the numerous pertinent illustrations in Baumeister's *Denkmäler*

des klassischen Altertums, or the same editor's *Bilder aus dem griechischen und römischen Altertum für Schüler*, the latter of which contains the cuts of the larger work, and is so cheap and so useful that it ought to lie on the desk of every teacher of Greek or Latin.

INTRODUCTORY NOTE

THE *Fabulae Faciles*, or 'Easy Stories,' are four Greek myths retold in Latin, not by a Roman writer, however, but by an Englishman, who believed that they would afford interesting and pleasant reading for young folks who were just beginning the study of the Latin language. By myth is meant an imaginative tale that has been handed down by tradition from remote antiquity concerning supernatural beings and events. Such tales are common among all primitive peoples, and are by them accepted as true. They owe their origin to no single author, but grow up as the untutored imagination strives to explain to itself the operations of nature and the mysteries of life, or amuses itself with stories of the brave exploits of heroic ancestors.

The most beautiful and delightful of all myths are those that have come down to us in the remains of the literature and the art of ancient Greece and Rome; they are also the most important to us, for many of the great masterpieces of English literature and of modern art have been inspired by them and cannot be understood and appreciated by one ignorant of classical mythology.

Of this mythology the *Fabulae Faciles* give but a small part. If you wish to know more of the subject, you should read Gayley's *The Classic Myths in English Literature*, Guerber's *Myths of Greece and Rome*, or the books by Kingsley, Cox, Church, and Francillon mentioned in the lists on pages xiii and xiv.

PERSEUS

Acrisŭs, an ancient king of Argos, had been warned by an oracle that he should perish by the hand of his grandson. On discovering, therefore, that his daughter Danŕe had given birth to a son, Acrisŭs endeavored to escape his fate by setting both mother and child adrift on the sea. They were saved, however, by the help of Jupiter; and Perseus, the child, grew up at the court of Polydectes, king of Serĭphos, an island in the Aegean Sea. On reaching manhood, Perseus was sent by Polydectes to fetch the head of Medŭsa, one of the Gorgons. This dangerous task he accomplished with the help of Apollo and Minerva, and on his way home he rescued Andromĕda, daughter of Cepheus, from a sea-monster. Perseus then married Andromĕda, and lived some time in the country of Cepheus. At length he returned to Serĭphos, and turned Polydectes to stone by showing him the Gorgon's head; he then went to the court of Acrisŭs, who fled in terror at the news of his grandson's return. The oracle was duly fulfilled, for Acrisŭs was accidentally killed by a quoit thrown by Perseus.

1. THE ARK

Haec narrantur ā poētīs dē Perseō. Perseus fīlius erat Iovis, māximī deōrum; avus ēius Acrisius appellābātur. Acrisius volēbat Perseum nepōtem suum necāre; nam propter ōrāculum puerum timēbat. Comprehendit igitur Perseum adhūc infāntem, et cum mātře in arcā lignēā 5 inclūsit. Tum arcam ipsam in mare coniēcit. Danaē, Perseī mātēr, māgnopere territa est; tempestās enim māgna mare turbābat. Perseus autem in sinū mātris dormiēbat.

2. JUPITER SAVES HIS SON

Iuppiter tamen haec omnia vīdit, et fīlium suum ser- 10 vāre cōstituit. Tranquillum igitur fēcit mare, et arcam ad insulam Serīphum perdūxit. Hūius insulae Polydectēs tum rēx erat. Postquam arca ad lītus appulsa est, Danaē in harēnā quiētem capiēbat. Post breve tempus ā piscātōre quōdam reperta est, et ad domum 15 rēgis Polydectis adducta est. Ille mātrem et puerum benīgnē excēpit, et iīs sēdem tūtā in finibus suis dedit. Danaē hōc dōnum libenter accēpit, et prō tantō beneficiō rēgī grātiās ēgit.

3. PERSEUS IS SENT ON HIS TRAVELS

Perseus igitur multōs annōs ibi habitābat, et cum 20 mātře suā vītā beātā agēbat. At Polydectēs Danaēn māgnopere amābat, atque eam in mātirimōnium dūcere volēbat. Hōc tamen cōnsilium Perseō minimē grātum erat. Polydectēs igitur Perseū dīmittere cōstituit. Tum iuvenem ad sē vocāvit et haec dixit: “Turpe est 25 hanc ignāvam vītā agere; iam dūdum tū adulēscēns

es. Quō ūsque hīc manēbis? Tempus est arma capere et virtutem praestāre. Hinc abī, et caput Medūsae mihi refer.”

4. PERSEUS GETS HIS OUTFIT

Perseus ubi haec audīvit, ex insulā discessit, et postquam ad continentem vēnit, Medūsam quaesīvit. Diū frūstrā quaerēbat; namque nātūram locī ignōrābat. Tandem Apollō et Minerva viam dēmōstrāvērunt. Primum ad Graeās, sorōrēs Medūsae, pervēnit. Ab hīs tālāria et galeam magicam accēpit. Apollō autem et
10 Minerva falcem et speculum dederunt. Tum postquam tālāria pedibus induit, in āera ascendit. Diū per āera volābat; tandem tamen ad eum locum vēnit ubi Medūsa cum cēterīs Gorgonibus habitābat. Gorgonēs autem mōnstra erant speciē horribilī; capita enim eārum
15 anguibz omnīnō contēcta erant. Manūs etiam ex aere factae erant.

5. THE GORGON'S HEAD

Rēs difficillima erat caput Gorgonis abscīdere; ēius enim cōspectū hominēs in saxum vertēbantur. Propter hanc causam Minerva speculum Perseō dederat. Ille
20 igitur tergum vertit, et in speculum inspiciēbat; hōc modō ad locum vēnit ubi Medūsa dormiēbat. Tum falce suā caput ēius ūnō ictū abscīdit. Cēterae Gorgonēs statim ē somnō excitātae sunt, et ubi rem vīdērunt, Irā commōtae sunt. Arma rapuērunt, et Perseum occīdere
25 volēbant. Ille autem dum fugit, galeam magicam induit; et ubi hōc fēcit, statim ē cōspectū eārum evāsīt.

6. THE SEA-SERPENT

Post haec Perseus in finis Aethiopum venit. Ibi Cēpheus quidam illō tempore regnābat. Hic Neptūnum, maris deum, olim offenderat; Neptūnus autem mōnstrum saevissimum miserat. Hōc cottidiē ē marī veniēbat et hominēs dēvorābat. Ob hanc causam pavor animōs omnium occupāverat. Cēpheus igitur orāculum deī Hammōnis cōsultuit, atque ā deō iūssus est filiam mōnstrō trādere. Eius autem filia, nōmine Andromeda, virgō fōrmōsissima erat. Cēpheus ubi haec audīvit, māgnū dolōrem percēpit. Volēbat tamen civis suōs ē tantō periculō extrahere, atque ob eam causam imperāta Hammōnis facere cōstituit.

7. A HUMAN SACRIFICE

Tum rex diem certam dixit et omnia paravit. Ubi ea diēs vēnit, Andromeda ad lītus dēducta est, et in cōspectū omnium ad rūpem adligāta est. Omnēs fātum eius dēplōrābant, nec lacrimās tenēbant. At subitō, dum mōnstrum exspectant, Perseus accurrit; et ubi lacrimās vīdit, causam dolōris quaerit. Illi rem tōtam expōnunt et puellam dēmōstrant. Dum haec geruntur, fremitus terribilis audītur; simul mōnstrum horribilī speciē procul cōspicitur. Eius cōspectus timōrem māximum omnibus iniēcit. Mōnstrum māgnā celeritāte ad lītus contendit, iamque ad locum appropinquābat ubi puella stābat.

8. THE RESCUE

At Perseus ubi haec vīdit, gladium suum ēdūxit, et postquam tālāria induit, in āera sublātus est. Tum

dēsuper in mōnstrum impetum subitō fēcit, et giadiō suō collum ēius graviter vulnerāvit. Mōnstrum ubi sēnsit vulnus, frēmītum horribilem ēdidit, et sine morā tōtum corpus in aquam mersit. Perseus dum circum litus
 5 volat, reditum ēius exspectābat. Mare autem intereā undique sanguine īficitur. Post breve tempus bēlua rūrsus caput sustulit; mox tamen ā Perseō ictū graviōre vulnerāta est. Tum iterum sē in undās mersit, neque postea vīsa est.

9. THE REWARD OF VALOR

10 Perseus postquam ad litus dēscendit, prīmum tālāria exuit; tum ad rūpem vēnit ubi Andromeda vincta erat. Ea autem omnem spem salūtis dēposuerat, et ubi Perseus adiit, terrōre paene exarimāta erat. Ille vincula statim solvit, et puellam patri reddidit. Cēpheus ob
 15 hanc rem māximō gaudiō adfectus est. Meritam grātiā prō tantō beneficiō Perseō rettulit; praetereā Andromedam ipsam eī in mātirimōnium dedit. Ille libenter hōc dōnum accēpit et puellam dūxit. Paucōs annōs cum uxōre suā in eā regiōne habitābat, et in māgnō
 20 honōre erat apud omnīs Aethiopēs. Māgnopere tamen mātrem suam rūrsus vidēre cupiēbat. Tandem igitur cum uxōre suā ē rēgnō Cēpheī discessit.

10. POLYDECTES IS TURNED TO STONE

Postquam Perseus ad insulam nāvem appulit, sē ad locum contulit ubi māter ōlim habitāverat, sed
 25 domum invēnit vacuam et omnīnō dēsertam. Trīs diēs per tōtam insulam mātrem quaerēbat; tandem quartō diē ad templum Diānae pervēnit. Hūc Danaē

refugerat, quod Polydectem timēbat. Perseus ubi haec
cōgnōvit, irā magnā commōtus est; ad rēgiā Polydectis
sine morā contendit, et ubi eō venit, statim in atrium
inrūpit. Polydectēs magnō timōre adfectus est et fugere
volēbat. Dum tamen ille fugit, Perseus caput Medūsae
mōnstrāvit; ille autem simul atque hōc vidit, in saxum
versus est.

II. THE ORACLE FULFILLED

Post haec Perseus cum uxōre suā ad urbem Acrisī
rēdit. Ille autem ubi Perseum vidit, magnō terrōre
adfectus est; nam propter ōrāculum istud nepōtem
suum adhūc timēbat. In Thessaliā igitur ad urbem
Lārisā statim refūgit, frūstrā tamen; neque enim
fātum suum vitāvit. Post paucōs annōs rēx Lārisae
lūdōs magnōs fēcit; nūntiōs in omnīs partīs dīmiserat et
diem ēdixerat. Multī ex omnibus urbibus Graeciae ad
lūdōs convēnerunt. Ipse Perseus inter aliōs certāmen
discōrum iniit. At dum discum conicit, avum suum
cāsū occidit; Acrisius enim inter spectātōrēs eius certā-
minis forte stābat.

HERCULES

Hercüles, a Greek hero celebrated for his great strength, was pursued throughout his life by the hatred of Juno. While yet an infant, he strangled some serpents sent by the goddess to destroy him. During his boyhood and youth he performed various marvelous feats of strength, and on reaching manhood succeeded in delivering the Thebans from the oppression of the Minyæ. In a fit of madness sent upon him by Juno, he slew his own children; and on consulting the Delphic oracle as to how he should cleanse himself from this crime, he was ordered to submit himself for twelve years to Eurystheus, king of Tiryns, and to perform whatever tasks were appointed him. Hercüles obeyed the oracle, and during the twelve years of his servitude accomplished twelve extraordinary feats known as the Labors of Hercüles. His death was caused unintentionally by his wife Dejanira. Hercüles had shot with his poisoned arrows a centaur named Nessus, who had insulted Dejanira. Nessus, before he died, gave some of his blood to Dejanira, and told her it would act as a charm to secure her husband's love. Some time after, Dejanira wishing to try the charm soaked one of her husband's garments in the blood, not knowing that it was poisoned. Hercüles put on the robe, and after suffering terrible torments died, or was carried off by his father Jupiter.

12. *THE HATRED OF JUNO*

Herculēs, Alcēmāe filius, ōlim in Graeciā habitābat. Hīc omnium hominum validissimus fuisse dicitur. At Iūnō, rēgīna deōrum, Alcēmānā ōderat et Herculem adhūc infantem necāre voluit. Misit igitur duās serpentis saevissimās; hae mediā nocte in cubiculum Alcēmāe vērunt, ubi Herculēs cum frātre suō dormiebat. Nec tamen in cūnīs, sed in scūtō māgnō cubābant. Serpentēs iam appropinquāverant et scūtum movēbant; itaque puerī ē somnō excitātī sunt. 5

13. *HERCULES AND THE SERPENTS*

Īphiclēs, frāter Herculis, māgnā vōce exclāmāvit; sed Herculēs ipse, fortissimus puer, haudquāquam territus est. Parvīs manibus serpentis statimprehendit, et collaeārum māgnā vī compressit. Tālī modō serpentēs ā puerō interfectae sunt. Alcēmāa autem, māter puerōrum, clāmōrem audiverat, et marītum suum ē somnō excitāverat. Ille lūmen accendit et gladium suum rapuit; tum ad puerōs properābat, sed ubi ad locum vēnit, rem mīram vīdit, Herculēs enim rīdebat et serpentis mortuās mōnstrābat. 15

14. *THE MUSIC-LESSON*

Herculēs ā puerō corpus suum dīlīgenter exercēbat; māgnam partem diēi in palaestrā cōnsūmēbat; didicit etiam arcum intendere et tēla conicere. Hīs exercitātīōnibus vīrēs ēius cōnfīrmātae sunt. In mūsicā etiam ā Linō centaurō ērudiebat (centaurī autem equī erant sed caput hominis habēbant); huic tamen artī minus dīlīgenter studēbat. Hīc Linus Herculem ōlim obiūrgā- 25

bat, quod nōn studiōsus erat; tum puer irātus citharam subito rapuit, et omnibus vīribus caput magistrī infēlicis percussit. Ille ictū prōstrātus est, et paulō post ē vitā excessit, neque quisquam postea id officium suscipere
5 voluit.

15. HERCULES ESCAPES SACRIFICE

Dē Hercule haec etiam inter alia narrantur. Ōlim dum iter facit, in finis Aegyptiōrum vēnit. Ibi rēx quīdam, nōmine Būsiris, illō tempore rēgnābat; hic autem vir crudēlissimus hominēs immolare cōsuēverat.
10 Herculem igitur corripuit et in vincula coniēcit. Tum nūntiōs dīmisit et diem sacrificiō ēdixit. Mox ea diēs appetēbat, et omnia rīte parāta sunt. Manūs Herculis catēnis ferreis vinctae sunt, et mola salsa in caput eius inspersa est. Mōs enim erat apud antiquōs salem et fār
15 capitibus victimārum impōnere. Iam victima ad aram stābat; iam sacerdos cultrum sūmpserat. Subitō tamen Herculēs māgnō cōnātū vincula perrūpit; tum ictū sacerdotem prōstrāvit; alterō rēgem ipsum occīdit.

16. A CRUEL DEED

Herculēs iam adulēscēns Thēbīs habitābat. Rēx Thē-
20 bārum, vir ignāvus, Creōn appellābatur. Minyae, gēns bellicōsissima, Thēbānis finitimī erant. Lēgātī autem ā Minyīs ad Thēbānōs quotannis mittēbantur; hī Thēbās veniēbant et centum bovēs postulābant. Thēbānī enim ōlim ā Minyīs superātī erant; tribūta igitur rēgī Miny-
25 ārum quotannis pendēbant. At Herculēs cīvis suōs hōc stīpendiō liberāre cōstituit; lēgātōs igitur comprehendit, atque aurīs eōrum abscidit. Lēgātī autem apud omnis gentīs sāctī habentur.

17. THE DEFEAT OF THE MINYAE

Ergīnus, rēx Minyārum, ob haec vehementer irātus statim cum omnibus cōpiīs in finīs Thēbānōrum contendit. Creōn adventum ēius per explorātōrēs cōgnōvit. Ipse tamen pūgnāre nōluit, nam māgnō timōre adfectus erat; Thēbānī igitur Herculem imperātōrem creāvērunt. 5 Ille nūntiōs in omnīs partīs dīmīsit, et cōpiās coēgit; tum proximō diē cum māgnō exercitū profectus est. Locum idōneum dēlēgit et aciem instrūxit. Tum Thēbānī ē superiōre locō impetum in hostīs fēcērunt. Illī autem impetum sustinēre nōn potuērunt; itaque aciēs hostium 10 pulsa est atque in fugam conversa.

18. MADNESS AND MURDER

Post hōc proelium Herculēs cōpiās suās ad urbem redūxit. Omnēs Thēbānī propter victōriam māximē gaudēbant; Creōn autem māgnīs honōribus Herculem decorāvit, atque filiam suam eī in mātirimōnium dedit. Herculēs 15 cum uxōre suā beātam vītam agēbat; sed post paucōs annōs subitō in furōrem incidit, atque liberōs suōs ipse suā manū occīdit. Post breve tempus ad sānitātem reductus est, et propter hōc facinus māgnō dolore adfectus est; mox ex urbe effūgit et in silvās sē recēpit. 20 Nōlēbant enim cīvēs sermōnem cum eō habēre.

19. HERCULES CONSULTS THE ORACLE

Herculēs tantum scelus expiāre māgnopere cupiēbat. Cōstituit igitur ad ōrāculum Delphicum ire; hōc enim ōrāculum erat omnium celeberrimum. Ibi templum erat Apollinis plūrimīs dōnīs ōrnātum. Hōc in templō sedēbat 25 fēmina quaedam, nōmine Pŷthia, et cōnsilium dabat iīs

quī ad ōrāculum veniēbant. Haec autem fēmina ab ipsō Apolline docēbātur, et voluntātem deī hominibus ēnūntiābat. Herculēs igitur, quī Apollinem praecipuē colēbat, hūc vēnit. Tum rem tōtam exposuit, neque scelus
5 cēlāvit.

20. THE ORACLE'S REPLY

Ubi Herculēs finem fēcit, Pŷthia primō tacēbat; tandem tamen iussit eum ad urbem Tīryntha ire, et Eurystheī rēgis omnia imperāta facere. Herculēs ubi haec audīvit, ad urbem illam contendit, et Eurystheō rēgī sē
10 in servitūtem trādīdit. Duodecim annōs crūdēlissimō Eurystheō serviēbat, et duodecim labōrēs, quōs ille imperāverat, cōnfēcit; hōc enim ūnō modō tantum scelus expiārī potuit. Dē hīs labōribus plūrima ā poētīs scrīpta sunt. Multa tamen quae poētae nārrant vix crēdibilia
15 sunt.

21. FIRST LABOR: THE NEMEAN LION

Prīmum ab Eurystheō iūssus est Herculēs leōnem occīdere quī illō tempore vallem Nemeaeam reddēbat infēstam. In silvās igitur in quibus leō habitābat statim sē contulit. Mox feram vīdit, et arcum, quem sēcun-
20 attulerat, intendit; ēius tamen pellem, quae dēnsissima erat, trāicere nōn potuit. Tum clāvā māgnā quam semper gerēbat leōnem percussit, frūstrā tamen; neque enim hōc modō eum occīdere potuit. Tum dēmum collum mōnstrī
25 brachiīs suis complexus est et faucīs ēius omnibus vīribus compressit. Hōc modō leō brevī tempore exanimātus est; nūlla enim respīrandī facultās eī dabātur. Tum Herculēs cadāver ad oppidum in umeris rettulit; et pellem, quam dētrāxerat, postea prō veste gerēbat.

Omnēs autem quī eam regiōnem incolēbant, ubi fāmam dē morte leōnis accēpērunt, vehementer gaudēbant et Herculem māgnō honōre habēbant.

22. *SECOND LABOR: THE LERNEAN HYDRA*

Paulō post iūssus est ab Eurystheō Hydrā necāre. Hōc autem mōnstrum erat cui novem erant capita. 5 Herculēs igitur cum amīcō Iolāō profectus est ad palūdem Lernaeam, in quā Hydra habitābat. Mox mōnstrum invēnit, et quamquam rēs erat māgnī periculī, collum ēius sinistrāprehendit. Tum dextrācapita novem abscidere coepit; quotiēns tamen hōc fēcerat, nova capita 10 exoriēbantur. Diū frūstrā labōrābat; tandem hōc cōnātū dēstitit. Deinde arborēs succidere et ignem accendere cōstituit. Hōc celeriter fēcit, et postquam ligna ignem comprehendērunt, facie ārdente colla adūssit, unde capita exoriēbantur. Nec tamen sine māgnō labōre haec fēcit; 15 vēnit enim auxiliō Hydrae cancer ingēns, quī, dum Herculēs capita abscidit, crūra ēius mordēbat. Postquam mōnstrum tālī modō interfēcit, sagittās suās sanguine ēius imbuīt, itaque mortiferās reddidit.

23. *THIRD LABOR: THE CERYNEAN STAG*

Postquam Eurystheō caedēs Hydrae nūntiāta est, 20 māgnus timor animum ēius occupāvit. Iussit igitur Herculem cervum quendam ad sē referre; nōluit enim virum tantae audāciae in urbe retinēre. Hīc autem cervus, cūius cornua aurea fuisse trāduntur, incredibili fuit celeritāte. Herculēs igitur primō vestigiis eum in 25 silvā persequēbātur; deinde ubi cervum ipsum vīdit, omnibus vīribus currere coepit. Ūsque ad vespērum

currēbat, neque nocturnum tempus sibi ad quīētem relinquēbat, frūstrā tamen; nūllō enim modō cervum cōnsequī poterat. Tandem postquam tōtum annum cucurrerat (ita trāditur), cervum cursū exanimātum cēpit, et
5 vīvum ad Eurystheum rettulit.

24. *FOURTH LABOR: THE ERYMANTHIAN BOAR*

Tum vērō iūssus est Herculēs aprum quendam capere quī illō tempore agrōs Erymanthiōs vāstābat et incolās hūius regiōnis māgnopere terrēbat. Herculēs rem suscepit et in Arcadiam profectus est. Postquam in silvam
10 paulum prōgressus est, aprō occurrit. Ille autem simul atque Herculem vīdit, statim refūgit; et timōre perterritus in altam fossam sē prōiēcit. Herculēs igitur laqueum quem attulerat iniēcit, et summā cum difficultāte aprum ē fossā extrāxit. Ille etsī fortiter repūgnābat, nūllō modō
15 sē liberāre potuit; et ab Hercule ad Eurystheum vīvus relātus est.

25. *HERCULES AT THE CENTAUR'S CAVE*

Dē quartō labōre, quem suprā nārrāvimus, haec etiam trāduntur. Herculēs dum iter in Arcadiam facit, ad eam regiōnem vēnit quam centaurī incolēbant. Cum nox iam
20 appeteret, ad spēluncam dēvertit in quā centaurus quīdam, nōmine Pholus, habitābat.

Ille Herculem benignē excēpit et cēnam parāvit. At Herculēs postquam cēnāvit, vīnum ā Pholō postulāvit. Erat autem in spēluncā māgna amphora vīnō optimō re-
25 plēta, quam centaurī ibi dēposuerant. Pholus igitur hōc vīnum dare nōlēbat, quod reliquōs centaurōs timēbat; nūllum tamen vīnum praeter hōc in spēluncā habēbat. "Hōc vīnum," inquit, "mihi commissum est. Sī igitur

hōc dabō, centaurī mē interficient.” Herculēs tamen eum inrīsīt, et ipse pōculum vīnī dē amphorā hausit.

26. THE FIGHT WITH THE CENTAURS

Simul atque amphora aperta est, odor iūcundissimus undique diffūsus est; vīnum enim suāvissimum erat. Centaurī nōtum odōrem sēnsērunt et omnēs ad locum 5 convēnērunt.

Ubi ad spēluncam pervēnērunt, māgnopere irātī erant quod Herculem bibentem vīdērunt. Tum arma rapuērunt et Pholum interficere volēbant. Herculēs tamen in aditū spēluncae cōstitit et impetum eōrum fortissimē 10 sustinēbat. Facēs ārdentīs in eōs coniēcit; multōs etiam sagittīs suīs vulnerāvit. Hae autem sagittae eadem erant quae sanguine Hydrae ōlim imbūtae erant. Omnēs igitur quōs ille sagittīs vulnerāverat venēnō statim absūptī sunt; reliquī autem ubi hōc vīdērunt, 15 terga vertērunt et fugā salūtem petiērunt.

27. THE FATE OF PHOLUS

Postquam reliquī fūgērunt, Pholus ex spēluncā ēgressus est, et corpora spectābat eōrum quī sagittīs interfectī erant. Māgnopere autem mirātus est quod tam levī vulnere exanimātī erant, et causam ēius rei quaerēbat. 20 Adit igitur locum ubi cadāver cūiusdam centaurī iacēbat, et sagittam ē vulnere trāxit. Haec tamen sive cāsū sive cōsiliō deōrum ē manibus ēius lapsa est, et pedem leviter vulnerāvit. Ille extemplō dolōrem gravem per omnia membra sēnsit, et post breve tempus vī venēnī 25 exanimātus est. Mox Herculēs, quī reliquōs centaurōs secūtus erat, ad spēluncam rediit, et māgnō cum dolōre

Pholum mortuum vīdit. Multis cum lacrimis corpus amīcī ad sepultūram dedit; tum, postquam alterum pōculum vīnī exhaustit, somnō sē dedit.

28. *FIFTH LABOR: THE AUGEAN STABLES*

Deinde Eurystheus Herculi hunc labōrem graviōrem
5 imposuit. Augēās quīdam, quī illō tempore rēgnum in
Ēlide obtinēbat, tria milia boum habēbat. Hī in stabulō
ingentis māgnitūdinis inclūdēbantur. Stabulum autem
inluviē ac squālōre erat obsitum, neque enim ad hōc
tempus umquam pūrgātum erat. Hōc Herculēs intrā
10 spatium ūnūs diēi pūrgāre iūssus est. Ille, etsī rēs erat
multae operae, negōtium suscepit. Prīmum māgnō labōre
fossam duodēvigintī pedum dūxit, per quam flūminis
aquam dē montibus ad mūrū stabulī perdūxit. Tum,
postquam mūrū perrūpit, aquam in stabulum immisit;
15 et tālī modō contrā opiniōnem omnium opus cōnfēcit.

29. *SIXTH LABOR: THE STYMPHALIAN BIRDS*

Post paucōs diēs Herculēs ad oppidum Stymphālū
iter fēcit; imperāverat enim eī Eurystheus ut avīs Stym-
phālīdēs necāret. Hae avēs rōstra aēnea habēbant et
carne hominum vēscēbantur. Ille postquam ad locum
20 pervēnit, lacum vīdit; in hōc autem lacū, quī nōn procul
erat ab oppidō, avēs habitābant. Nulla tamen dabātur
appropinquandī facultās; lacus enim nōn ex aquā sed ē
limō cōstitit. Herculēs igitur neque pedibus neque
lintre prōgredi potuit.
25 Ille cum māgnam partem diēi frūstrā cōsūmpsisset,
hōc cōnātū dēstitit et ad Volcānum sē contulit, ut aux-
ilium ab eō peteret. Volcānus (quī ab fabrīs māximē

colēbātur) crepundia quae ipse ex aere fabricātus erat Herculi dedit. His Herculēs tam ācrem crepitum fēcit ut avēs perterritae āvolārent. Ille autem, dum āvolant, māgnū numerum eārum sagittis trānsfixit.

30. SEVENTH LABOR: THE CRETAN BULL

Tum Eurystheus Herculi imperāvit ut taurum quendam ferōcissimum ex insulā Crētā vivum referret. Ille igitur nāvem cōnscendit, et cum ventus idōneus esset, statim solvit. Cum tamen insulae iam appropinquāret, tanta tempestās subitō coorta est ut nāvis cursum tenēre nōn posset. Tantus autem timor animōs nautārum occupāvit ut paene omnem spem salūtis dēpōnerent. Herculēs tamen, etsi nāvigandī imperitus erat, haudquāquam territus est.

Post breve tempus summa tranquillitās cōnsecūta est, et nautae, quī sē ex timōre iam recēperant, nāvem incolumem ad terram appulērunt. Herculēs ē nāvi ēgressus est, et cum ad rēgem Crētae vēnisset, causam veniendī docuit. Deinde, postquam omnia parāta sunt, ad eam regiōnem contendit quam taurus vāstābat. Mox taurum vīdit, et quamquam rēs erat māgnī periculī, cornua ēius prehendit. Tum, cum ingentī labōre mōnstrum ad nāvem trāxisset, cum praedā in Graeciam rediit.

31. EIGHTH LABOR: THE MAN-EATING HORSES OF DIOMEDE

Postquam ex insulā Crētā rediit, Herculēs ab Eurystheō in Thrāciam missus est, ut equōs Diomēdis redūceret. Hī equī carne hominum vēscēbantur; Diomēdes autem, vir crūdēlissimus, illis obiciēbat peregrīnōs omnis

quī in eam regiōnem vēnerant. Herculēs igitur māgnā celeritāte in Thrāciam contendit et ab Diomēde postulāvit ut equī sibi trāderentur. Cum tamen ille hōc facere nōllet, Herculēs irā commōtus rēgem interfēcit et cadāver
5 ēius equīs obici iussit.

Ita mīra rērum commūtātiō facta est; is enim quī antea multōs cum cruciātū necāverat ipse eōdem supplicio necātus est. Cum haec nūntiāta essent, omnēs quī eam regiōnem incolēbant māximā laetitiā adfectī sunt et
10 Herculi meritam grātiā referēbant. Nōn modo māximīs honōribus et praemiīs eum decorāvērunt sed orābant etiam ut rēgnū ipse susciperet. Ille tamen hōc facere nōlēbat, et cum ad mare rediisset, nāvem occupāvit. Ubi omnia ad nāvigandum parāta sunt, equōs in nāvī con-
15 locāvit; deinde, cum idōneam tempestātem nactus esset, sine morā ē portū solvit, et paulō post equōs in lītus Argolicum exposuit.

32. NINTH LABOR: THE GIRDLE OF HIPPOLYTE

Gēns Amāzonum dīcitur omnīnō ex mulieribus cōstitisse. Hae summam scientiam rei militāris habēbant,
20 et tantam virtūtem adhibēbant ut cū virīs proelium committere audērent. Hippolytē, Amāzonum rēgīna, balteum habuit celeberrimum quem Mārs eī dederat. Admēta autem, Eurystheī filia, fāmam dē hōc balteo accēperat et eum possidēre vehementer cupiēbat.
25 Eurystheus igitur Herculi mandāvit ut cōpiās cōgeret et bellum Amāzonibus inferret. Ille nūntiōs in omnīs partīs dīmīsīt, et cum māgna multitudō convēnisset, eōs dēlēgit quī māximum ūsum in rē militārī habēbant.

33. *THE GIRDLE IS REFUSED*

His viris Herculēs persuāsit, postquam causam itineris exposuit, ut sēcum iter facerent. Tum cum iis quibus persuāserat nāvem cōnscendit, et cum ventus idōneus esset, post paucōs diēs ad ōstium flūminis Thermōdontis appulit. Postquam in finis Amāzonum vēnit, nūntium 5 ad Hippolytam mīsīt, quī causam veniendī doceret et balteum pōsceret. Ipsa Hippolytē balteum trādere volēbat, quod dē Herculis virtūte fāmam accēperat; reliquae tamen Amāzonēs eī persuāsērunt ut negāret. At Herculēs, cum haec nūntiāta essent, bellī fortūnam temptāre 10 cōstituit.

Proximō igitur diē cum cōpiās ēdūxisset, locum idōneum dēlēgit et hostīs ad pūgnam ēvocāvit. Amāzonēs quoque cōpiās suās ex castrīs ēdūxērunt et nōn māgnō intervāllō ab Hercule aciem instrūxērunt. 15

34. *THE BATTLE*

Palūs erat nōn māgna inter duo exercitūs; neutri tamen initium trānseundī facere volēbant. Tandem Herculēs sīgnum dedit, et ubi palūdem trānsiit, proelium commīsīt.

Amāzonēs impetum virōrum fortissimē sustinuērunt, 20 et contrā opīniōnem omnium tantam virtūtem praestitērunt ut multōs eōrum occiderint, multōs etiam in fugam coniēcierint. Virī enim novō genere pūgnae perturbābantur nec māgnam virtūtem praestābant. Herculēs autem cum haec vidēret, dē suis fortūnis dēspērāre coepit. 25 Militēs igitur vehementer cohortātus est ut pristinae virtūtis memoriā retinērent neu tantum dēdecus admitterent, hostiumque impetum fortiter sustinērent;

quibus verbis animos omnium ita erexit ut multi etiam qui vulneribus confecti essent proelium sine mora redintegrarent.

35. THE DEFEAT OF THE AMAZONS

Diū et acriter pugnatum est; tandem tamen ad solis
5 occasum tanta commutatio rerum facta est ut mulieres
terga verterent et fugā salutem peterent. Multae autem
vulneribus defessae dum fugiunt captae sunt, in quō
numero ipsa erat Hippolytē. Herculēs summam clemē-
tiam praestitit, et postquam balteum accēpit, libertātem
10 omnibus captivis dedit. Tum verō sociōs ad mare re-
dūxit, et quod nōn multum aestātis supererat, in Graeci-
am proficisci mātūravit. Nāvem igitur cōscendit, et
tempestātem idōneam nactus statim solvit; antequam
tamen in Graeciam pervēnit, ad urbem Trōiam nāvem
15 appellere cōstituit, frumentum enim quod sēcum habē-
bat iam deficere coeperat.

36. LAOMEDON AND THE SEA-MONSTER

Lāomedōn quidam illō tempore rēgnum Trōiae ob-
tinēbat. Ad hunc Neptūnus et Apollō annō superiōre
venerant, et cum Trōia nōndum moenia habēret, ad hōc
20 opus auxilium obtulerant. Postquam tamen hōrum
auxiliō moenia cōfecta sunt, nōlēbat Lāomedōn prae-
mium quod prōposuerat persolvere.

Neptūnus igitur et Apollō ob hanc causam irātī mōn-
strum quoddam misērunt speciē horribilī, quod cottidiē ē
25 marī veniēbat et hominēs pecudēsque vorābat. Trōiāni
autem timōre perterriti in urbe continēbantur, et pecora
omnia ex agris intrā mūrōs compulerant. Lāomedōn hīs
rēbus commōtus ōrāculum cōsultuit, ac deus eī praecēpit
ut filiam Hēsionem mōnstrō obiceret.

37. *THE RESCUE OF HESIONE*

Lāomedōn, cum hōc respōnsum renūntiātum esset, māgnū dolōrem percēpit; sed tamen, ut civīs suōs tantō periculō liberāret, ōrāculō pārere cōstituit et diem sacrificiō dixit. Sed sive cāsū sive cōsiliō deōrum Herculēs tempore opportūnissimō Trōiam attigit; ipsō enim temporis punctō quō puella catēnis vincta ad lītus dēdūcēbātur ille nāvem appulit. Herculēs ē nāvī ēgressus dē rēbus quae gerēbantur certior factus est; tum irā commōtus ad rēgem sē contulit et auxilium suum obtulit. Cum rēx libenter eī concessisset ut, si posset, puellam liberāret, Herculēs mōnstrum interfēcit; et puellam, quae iam omnem spem salūtis dēposuerat, incolumem ad patrem redūxit. Lāomedōn māgnō cum gaudiō filiam suam accēpit, et Herculi prō tantō beneficiō meritam grātiā rettulit.

15

38. *TENTH LABOR: THE OXEN OF GERYON*

Tum vērō missus est Herculēs ad insulam Erythīam, ut bovēs Gēryonis arcesseret. Rēs erat summae difficultātis, quod bovēs ā quōdam Eurytiōne et ā cane bicipite custōdiēbantur. Ipse autem Gēryōn speciem horribilem praebebāt; tria enim corpora inter sē coniūcta habēbat. Herculēs tamen etsī intellegēbat quantum periculum esset, negōtium suscepit; ac postquam per multās terrās iter fēcit, ad eam partem Libyae pervēnit quae Eurōpae proxima est. Ibi in utrōque lītore freti quod Eurōpam ā Libyā dīvidit columnās cōstituit, quae postea Herculis Columnae appellābantur.

39. THE GOLDEN SHIP

Dum hīc morātur, Herculēs māgnūm incommodū ex calōre sōlis accipiēbat; tandem igitur irā commōtus arcū suū intendit et sōlem sagittīs petiit. Sōl tamen audāciam virī tantū admirātus est ut lintrem auream
5 eī dederit. Herculēs hōc dōnū libentissimē accēpit, nullam enim nāvem in hīs regiōnibus invenire potuerat. Tum lintrem dēdūxit, et ventū nactus idōneū post breve tempus ad insulā pervēnit. Ubi ex incolīs cōgnōvit quō in locō bovēs essent, in eam partem statim
10 profectus est et ā rēge Gēryone postulāvit ut bovēs sibi trāderentur. Cum tamen ille hōc facere nōllet, Herculēs et rēgem ipsum et Eurytiōnem, quī erat ingentī māgnitūdine corporis, interfēcit.

40. A MIRACULOUS HAIL-STORM

Tum Herculēs bovēs per Hispāniam et Liguriā cōpellere cōstituit; postquam igitur omnia parāta sunt, bovēs ex insulā ad continentem trānsportāvit. Ligurēs autem, gēns bellicōsissima, dum ille per finīs eōrum iter facit, māgnās cōpiās coēgērunt atque eum longius prōgredi prohibēbant. Herculēs māgnā difficultātem
20 habēbat, barbarī enim in locīs superiōribus cōstitierant et saxa tēlaque in eum coniciēbant. Ille quidem paene omnem spem salūtis dēposuerat, sed tempore opportūnissimō Iuppiter imbrem lapidū ingentium ē caelō dēmīsit. Hī tantā vī cecidērunt ut māgnūm numerum
25 Ligurū occiderint; ipse tamen Herculēs (ut in tālibus rēbus accidere cōsuēvit) nihil incommodī cēpit.

41. THE PASSAGE OF THE ALPS

Postquam Ligurēs hōc modō superātī sunt, Herculēs quam celerrimē prōgressus est et post paucōs diēs ad Alpīs pervēnit. Necesse erat hās trānsire, ut in Ītaliā bovēs ageret; rēs tamen summae erat difficultātis. Hī enim montēs, quī ūlteriōrem ā citeriōre Galliā dīvidunt, 5 nive perennī sunt tēctī; quam ob causam neque frūmentum neque pābulum in hīs regiōnibus invenīri potest. Herculēs igitur antequam ascendere coepit, māgnam cōpiam frūmenti et pābuli comparāvit et hōc commeātū bovēs onerāvit. Postquam in hīs rēbus trīs diēs cōsūmp- 10 serat, quartō diē profectus est, et contrā omnium opīniōnem bovēs incolumīs in Ītaliā trādūxit.

42. CACUS STEALS THE OXEN

Brevī tempore ad flūmen Tiberim vēnit. Tum tamen nūlla erat urbs in eō locō, Rōma enim nōndum condita erat. Herculēs itinere fessus cōstituit ibi paucōs diēs 15 morārī, ut sē ex labōribus recreāret. Haud procul ā valle ubi bovēs pāscēbantur spēlunca erat, in quā Cācus, horrible mōnstrum, tum habitābat. Hīc speciem terribilem praebebāt, nōn modo quod ingentī māgnitūdine corporis erat, sed quod ignem ex ōre expīrābat. Cācus 20 autem dē adventū Herculis fāmam accēperat; noctū igitur vēnit, et dum Herculēs dormit, quattuor pulcherrimōrum boum abripuit. Hōs caudīs in spēluncam trāxit, nē Herculēs ē vestigiis cōgnōscere posset quō in locō cēlātī essent.

43. *HERCULES DISCOVERS THE THEFT*

Posterō diē simul atque ē somnō excitātus est, Hercu-
lēs fūrtum animadvertit et bovēs āmissōs omnibus locīs
quaerēbat. Hōs tamen nūsquam reperīre poterat, nōn
modo quod locī nātūram ignōrābat, sed quod vestigiis
5 falsis dēceptus est. Tandem cum māgnam partem diēi
frustrā cōsūmpsisset, cum reliquīs bōbus prōgredi cōn-
stituit. At dum proficisci pārat, ūnus ē bōbus quōs
sēcum habuit mūgīre coepit. Subitō iī quī in spēluncā
inclūsī erant mūgītum reddidērunt, et hōc modō Her-
10 culem certiōrem fēcērunt quō in locō cēlātī essent. Ille
vehementer irātus ad spēluncam quam celerrimē sē con-
tulit, ut praedam reciperet. At Cācus saxum ingēns ita
dēiēcera ut aditus spēluncae omnīnō obstruerētur.

44. *HERCULES AND CACUS*

Herculēs cum nūllum aliū introitū reperīre posset,
15 hōc saxum āmovēre cōnātus est, sed propter ēius māgni-
tūdinem rēs erat difficillima. Diū frustrā labōrābat neque
quicquam efficere poterat; tandem tamen māgnō cōnātū
saxum āmōvit et spēluncam patefēcit. Ibi āmissōs
bovēs māgnō cum gaudiō cōspēxit; sed Cācum ipsum
20 vix cernere potuit, quod spēlunca replēta erat fūmō quem
ille mōre suō ēvomēbat. Herculēs inūsitātā speciē tur-
bātus breve tempus haesitābat; mox tamen in spēlun-
cam inrūpit et collum mōnstri brachiis complexus est.
Ille etsī multum repūgnāvit, nūllō modō sē liberāre
25 potuit, et cum nūlla facultās respirandī darētur, mox
exanimātus est.

45. *ELEVENTH LABOR: THE GOLDEN APPLES OF THE HESPERIDES*

Eurystheus postquam bovēs Gēryonis accēpit, labōrem undecimum Herculi imposuit, graviōrem quam quōs suprā nārrāvimus. Mandāvit enim eī ut aurea pōma ex hortō Hesperidum auferret. Hesperidēs autem nymphae erant quaedam fōrmā praestantissimā, quae in terrā 5 longinquā habitābant, et quibus aurea quaedam pōma ā Iūnōne commissa erant. Multī hominēs aurī cupiditāte inductī haec pōma auferre iam antea cōnātī erant. Rēs tamen difficillima erat, namque hortus in quō pōma erant mūrō ingentī undique circumdatus erat; praeterea dracō 10 quīdam cui centum erant capita portām hortī diligenter custodiēbat. Opus igitur quod Eurystheus Herculi imperāverat erat summae difficultātis, nōn modo ob causās quās memorāvimus, sed etiam quod Herculēs omnīnō ignōrābat quō in locō hortus ille situs esset. 15

46. *HERCULES ASKS AID OF ATLAS*

Herculēs quamquam quiētem vehementer cupiēbat, tamen Eurystheō pārere cōstituit, et simul ac iūssa eius accēpit, proficisci mātūrāvit. Ā multīs mercātōribus quaesiverat quō in locō Hesperidēs habitārent, nihil tamen certum reperire potuerat. Frūstrā per multās 20 terrās iter fēcit et multa perīcula subiit; tandem, cum in hīs itineribus tōtum annum cōsūmpsisset, ad extrēmam partem orbis terrārum, quae proxima est Ōceanō, pervēnit. Hic stābat vir quīdam, nōmine Atlās, ingentī māgnitūdine corporis, quī caelum (ita trāditum est) 25 umeris suis sustinēbat, nē in terram dēcideret. Herculēs tantās vīrīs māgnopere mirātus statim in conloquium

cum Atlante vēnit, et cum causam itineris docuisset, auxilium ab eō petiit.

47. HERCULES BEARS UP THE HEAVENS

Atlās autem Herculī māximē prōdesse potuit; ille enim cum ipse esset pater Hesperidum, certō scīvit quō in
5 locō esset hortus. Postquam igitur audīvit quam ob causam Herculēs vēnisset, "Ipse," inquit, "ad hortum
ibō et filiābus meis persuādēbō ut pōma suā sponte trā-
dant." Herculēs cum haec audiret, māgnopere gāvīsus
est; vim enim adhibēre nōluit, sī rēs aliter fierī posset.
10 Cōstituit igitur oblātum auxilium accipere. Atlās
tamen postulāvit ut, dum ipse abesset, Herculēs caelum
umerīs sustinēret. Hōc autem negōtium Herculēs
libenter suscēpit, et quamquam rēs erat summī labō-
ris, tōtum pondus caelī continuōs complūris diēs sōlus
15 sustinēbat.

48. THE RETURN OF ATLAS

Atlās intereā abierat et ad hortum Hesperidum, quī
pauca mīlia passuum aberat, sē quam celerrimē contu-
lerat. Eō cum vēnisset, causam veniendī exposuit et
filiās suās vehementer hortātus est ut pōma trāderent.
20 Illae diū haerēbant; nōlēbant enim hōc facere, quod ab
ipsā Iūnōne (ita ut ante dictum est) hōc mūnus accēpis-
sent. Atlās tamen aliquandō iīs persuāsit ut sibi
pārērent, et pōma ad Herculem rettulit. Herculēs in-
tereā cum plūris diēs exspectāvisset neque ūllam fāmam
25 dē reditū Atlantis accēpisset, hāc morā graviter commō-
tus est. Tandem quīntō diē Atlantem vīdit redeuntem,
et mox māgnō cum gaudiō pōma accēpit; tum, postquam
grātiās prō tantō beneficiō ēgit, ad Graeciam proficīscī
mātūrāvit.

49. *TWELFTH LABOR : CERBERUS THE
THREE-HEADED DOG*

Postquam aurea pōma ad Eurystheum relāta sunt, ūnus modo relinquēbātur ē duodecim labōribus quōs Pŷthia Herculi praecēperat. Eurystheus autem cum Herculem māgnopere timēret, eum in aliquem locum mittere volēbat unde numquam redire posset. Negōtium 5 igitur eī dedit ut canem Cerberum ex Orcō in lūcem traheret. Hōc opus omnium difficillimum erat, nēmō enim umquam ex Orcō redierat. Praetereā Cerberus iste mōnstrum erat horribilī speciē, cui tria erant capita serpentibus saevīs cincta. Antequam tamen dē hōc labōre 10 nārrāmus, nōn aliēnum vidētur, quoniam dē Orcō mentionem fēcimus, pauca dē eā regiōne prōpōnere.

50. *CHARON'S FERRY*

Dē Orcō, quī idem Hādēs appellābātur, haec trāduntur. Ut quisque dē vitā dēcesserat, mānēs eius ad Orcum, sēdem mortuōrum, ā deō Mercuriō dēducēbantur. Hūius 15 regiōnis, quae sub terrā fuisse dīcitur, rēx erat Plūtō, cui uxor erat Prōserpina, Iovis et Cereris filia. Mānēs igitur ā Mercuriō dēductī primum ad rīpam veniēbant Stygis flūminis, quō rēgnum Plūtōnis continētur. Hōc trānsire necesse erat antequam in Orcum venire possent. 20 Cum tamen in hōc flūmine nūllus pōns factus esset, mānēs trānsvehēbantur ā Charonte quōdam, quī cum parvā scaphā ad rīpam exspectābat. Charōn prō hōc officiō mercēdem postulābat, neque quemquam, nisi hōc praemium prius dedisset, trānsvehere volēbat. Quam 25 ob causam mōs erat apud antiquōs nummum in ore

mortuū pōnere eō cōnsiliō, ut cum ad Stygem vēnisset, pretium trāiectūs solvere posset. Ii autem quī post mortem in terrā nōn sepultī erant Stygem trānsire nōn potuerunt, sed in ripā per centum annōs errāre coactī sunt; tum dēmum Orcum intrāre licuit.

51. THE REALM OF PLUTO

Ut autem mănēs Stygem hōc modō trānsierant, ad alterum veniēbant flūmen, quod Lēthē appellābātur. Ex hōc flūmine aquam bibere cōgēbantur; quod cum fēcissent, rēs omnis in vitā gestās ē memoriā dēpōnēbant. 10 Dēnique ad sēdem ipsius Plūtōnis veniēbant, cūius introitus ā cane Cerberō custōdiēbātur. Ibi Plūtō nigrō vestītū indūtus cum uxōre Prōserpinā in soliō sedēbat. Stābant etiam nōn procul ab eō locō tria alia solia, in quibus sedēbant Mīnōs, Rhadamanthus, Aeacusque, 15 iūdicēs apud inferōs. Hī mortuīs iūs dīcēbant et praemia poenāsque cōstituēbant. Bonī enim in Campōs Elysios, sēdem beātōrum, veniēbant; improbī autem in Tartarum mittēbantur ac multis et variīs suppliciīs ibi excrucīabantur.

52. HERCULES CROSSES THE STYX

20 Herculēs postquam imperia Eurystheī accēpit, in Lacōniam ad Taenarum statim sē contulit; ibi enim spēlunca erat ingentī māgnitūdine, per quam, ut trādēbātur, hominēs ad Orcum dēscendēbant. Eō cum vēnisset, ex incolīs quaesīvit quō in locō spēlunca illa sita 25 esset; quod cum cōgnōvisset, sine morā dēscendere cōstituit. Nec tamen sōlus hōc iter faciēbat, Mercurius enim et Minerva sē eī sociōs adiūnxerant. Ubi ad ripam Stygis vēnit, Herculēs scapham Charontis cōnscendit,

ut ad ūteriōrem rīpam trānsīret. Cum tamen Herculēs vir esset ingentī māgnitūdine corporis, Charōn solvere nōlēbat; māgnopere enim verēbātur nē scapha sua tantō pondere onerāta in mediō flūmine mergerētur. Tandem tamen minīs Herculis territus Charōn scapham solvit, et 5 eum incolumem ad ūteriōrem rīpam perdūxit.

53. THE LAST LABOR IS ACCOMPLISHED

Postquam flūmen Stygem hōc modō trānsiit, Herculēs in sēdem ipsius Plūtōnis vēnit; et postquam causam veniendī docuit, ab eō petīvit ut Cerberum auferre sibi licēret. Plūtō, quī dē Hercule fāmam accēperat, eum 10 benignē excēpit, et facultātem quam ille petēbat libenter dedit. Postulāvit tamen ut Herculēs ipse, cum imperāta Eurystheī fēcisset, Cerberum in Orcum rūsus redūceret. Herculēs hōc pollicitus est, et Cerberum, quem nōn sine māgnō periculō manibus prehenderat, summō cum 15 labōre ex Orcō in lūcem et ad urbem Eurystheī trāxit. Eō cum vēnisset, tantus timor animum Eurystheī occupāvit ut ex ātriō statim refūgerit; cum autem paulum sē ex timōre recēpisset, multīs cum lacrimīs obsecrāvit Herculem ut mōnstrum sine morā in Orcum re- 20 dūceret. Sic contrā omnium opīniōnem duodecim illi labōrēs quōs Pŷthia praecepserat intrā duodecim annōs cōfectī sunt; quae cum ita essent, Herculēs servitūte tandem liberātus māgnō cum gaudiō Thēbās rediit.

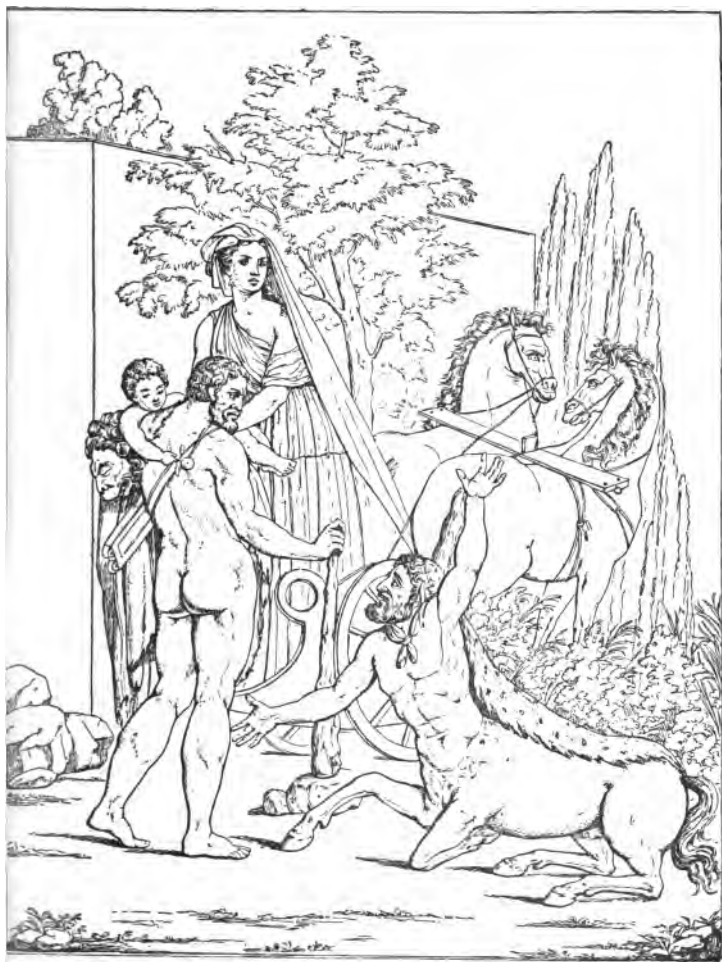
54. THE CENTAUR NESSUS

Posteā Herculēs multa alia praeclāra perfēcit, quae 25 nunc perscribere longum est. Tandem iam aetāte prōvectus Dēianīram, Oeneī filiam, in mātirimōnium dūxit;

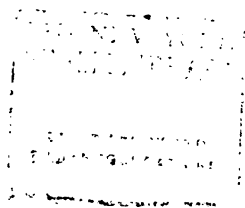
post tamen trīs annōs accidit ut puerum quendam, cui nōmen erat Eunomus, cāsū occiderit. Cum autem mōs esset ut sī quis hominem cāsū occidisset, in exilium iret, Herculēs cum uxōre suā ē finibus eius civitātis exire
5 mātūrāvit. Dum tamen iter faciunt, ad flūmen quoddam pervēnērunt in quō nūllus pōns erat; et dum quaerunt quōnam modō flūmen trānseant, accurrit centaurus Nessus, quī viātōribus auxilium obtulit. Herculēs igitur uxōrem suam in tergum Nessi imposuit; tum ipse flūmen
10 trānāvit. Nessus autem paulum in aquam prōgressus ad rīpam subitō revertēbātur et Dēianīram auferre cōnābātur. Quod cum animadvertisset Herculēs, irā graviter commōtus arcum intendit et pectus Nessi sagittā trānsfixit.

55. THE POISONED ROBE

15 Nessus igitur sagittā Herculis trānsfixus moriēns humī iacēbat; at nē occāsiōnem suī ulciscendī dīmitteret, ita locūtus est: "Tū, Dēianīra, verba morientis audi. Sī amōrem marītī tuī cōservāre vīs, hunc sanguinem quī nunc ē pectore meō effunditur sūme ac repōne; tum,
20 sī umquam in suspiciōnem tibi vēnerit, vestem marītī hōc sanguine inficiēs." Haec locūtus Nessus animam efflāvit; Dēianīra autem nihil malī suspicāta imperāta fēcit. Paulō post Herculēs bellum contrā Eurytum, rēgem Oechaliae, suscepit; et cum rēgem ipsum cum
25 filiis interfēcisset, Iolēn eius filiam captivam sēcum redūxit. Antequam tamen domum vēnit, nāvem ad Cēnaeum prōmunturium appulit, et in terram ēgressus aram cōstituit, ut Iovī sacrificāret. Dum tamen sacrificium parat, Licham comitem suum domum mīsīt, quī



HERCULES, NESSUS, AND DEJANIRA



vestem albam referret; mōs enim erat apud antiquōs, dum sacrificia facerent, albam vestem gerere. At Dēianīra verita nē Herculēs amōrem ergā Iolēn habēret, vestem priusquam Lichae dedit, sanguine Nessī infēcit.

56. THE DEATH OF HERCULES

Herculēs nihil malī suspiciāns vestem quam Lichās 5 attulerat statim induit; paulō post tamen dolōrem per omnia membra sēnsit, et quae causa esset ēius rei māgnopere mirābātur. Dolōre paene exanimātus vestem dētrahere cōnātus est; illa tamen in corpore haesit, neque ūllō modō abscindī potuit. Tum dēmum Herculēs 10 quasi furōre impulsus in montem Oetam sē contulit, et in rogum, quem summā celeritāte exstrūxit, sē imposuit. Hōc cum fēcisset, eōs quī circumstābant ōrāvit ut rogum quam celerrimē succenderent. Omnēs diū recūsābant; tandem tamen pāstor quīdam ad misericordiam inductus 15 ignem subdidit. Tum, dum omnia fūmō obscūrantur, Herculēs dēnsā nūbe vėlātus ā Iove in Olympum abrep-tus est.

THE ARGONAUTS

The celebrated voyage of the Argonauts was brought about in this way. Pelias had expelled his brother Aeson from his kingdom in Thessaly, and had determined to take the life of Jason, the son of Aeson. Jason, however, escaped and grew up to manhood in another country. At last he returned to Thessaly; and Pelias, fearing that he might attempt to recover the kingdom, sent him to fetch the Golden Fleece from Colchis, supposing this to be an impossible feat. Jason with a band of heroes set sail in the ship Argo (called after Argus, its builder), and after many adventures reached Colchis. Here Aeëtes, king of Colchis, who was unwilling to give up the Fleece, set Jason to perform what seemed an impossible task, namely to plough a field with certain fire-breathing oxen, and then to sow it with dragon's teeth. Medæa, however, the daughter of the king, assisted Jason by her skill in magic, first to perform the task appointed, and then to procure the Fleece. She then fled with Jason, and to delay the pursuit of her father, sacrificed her brother Absyrtus. After reaching Thessaly, Medæa caused the death of Pelias and was expelled from the country with her husband. They removed to Corinth, and here Medæa becoming jealous of Glauce, daughter of Creon, caused her death by means of a poisoned robe. She was afterward carried off in a chariot sent by the sun-god, and a little later Jason was accidentally killed.

57. THE WICKED UNCLE

Erant olim in Thessaliā duo frātrēs, quōrum alter Aesōn, Peliās alter appellābātur. Aesōn primō rēgnum obtinuerat; at post paucōs annōs Peliās rēgnī cupiditāte adductus nōn modo frātrem suum expulit, sed etiam in animō habēbat Iāsonem, Aesonis filium, interficere. 5 Quīdam tamen ex amicīs Aesonis, ubi sententiam Peliae cōgnōvērunt, puerum ē tantō periculō ēripere cōstituērunt. Noctū igitur Iāsonem ex urbe abstulērunt, et cum posterō diē ad rēgem rediissent, eī renūntiāvērunt puerum mortuum esse. Peliās cum hōc audīvisset, etsi 10 rē vērā māgnū gaudium percipiēbat, speciem tamen dolōris praeiuit et quae causa esset mortis quaesivit. Illi autem cum bene intellexerent dolōrem eius falsum esse, nesciō quam fābulam dē morte puerī finxērunt.

58. A FATEFUL ACCIDENT

Post breve tempus Peliās, veritus nē rēgnum suum 15 tantā vī et fraude occupātum āmitteret, amicum quendam Delphōs mīsit, quī ōrāculum cōsuleret. Ille igitur quam celerrimē Delphōs sē contulit et quam ob causam vēnisset dēmōstrāvit. Respondit ōrāculum nūllum esse in praesentiā periculum; monuit tamen Peliam ut sī 20 quis ūnum calceum gerēs venīret, eum cavēret. Post paucīs annīs accidit ut Peliās māgnū sacrificium factūrus esset; nūntiōs in omnīs partīs dīmīserat et certam diem conveniendī dixerat. Diē cōstitutā māgnus hominum numerus undique ex agrīs convēnit; in hīs autem 25 vēnit etiam Iāsōn, qui ā pueritiā apud centaurum quen-

dam habitāverat. Dum tamen iter facit, ūnum ē calceis in transeundō nesciō quō flūmine āmīsit.

59. THE GOLDEN FLEECE

Iāsōn igitur cum calceum āmissum nūllō modō recipere posset, ūnō pede nūdō in rēgiam pervēnit. Quem
 5 cum Peliās vīdisset, subitō timōre adfectus est; intellēxit enim hunc esse hominem quem ōrāculum dēmōnstrāvisset. Hōc igitur cōnsilium iniit. Rēx erat quīdam Aeētēs, quī rēgnum Colchidis illō tempore obtinēbat. Huic commissum erat vellus illud aureum quod Phrixus
 10 ōlim ibi reliquerat. Cōstituit igitur Peliās Iāsonī negōtium dare ut hōc vellere potirētur; cum enim rēs esset māgnī periculī, eum in itinere peritūrum esse spērābat. Iāsonem igitur ad sē arcessivit, et eum cohortātus quid fieri vellet docuit. Ille etsī intellegēbat rem esse difficil-
 15 limam, negōtium libenter suscepit.

60. THE BUILDING OF THE GOOD SHIP ARGO

Cum tamen Colchis multōrum diērum iter ab eō locō abesset, sōlus Iāsōn proficisci nōluit. Dīmīsit igitur nūntiōs in omnīs partīs, quī causam itineris docērent et diem certam conveniendī dicerent. Intereā, postquam
 20 omnia quae sunt ūsuī ad armandās nāvis comportārī iussit, negōtium dedit Argō cuidam, quī summam scientiam nauticārum rērum habēbat, ut nāvem aedificāret. In hīs rēbus circiter decem diēs cōsumptī sunt; Argus enim, quī operī praeerat, tantam dīligentiam adhibēbat
 25 ut nē nocturnum quidem tempus ad labōrem intermitteret. Ad multitūdinem hominum trānsportandam nāvis paulō erat lātior quam quibus in nostrō marī ūtī cōn-

suēvimus, et ad vim tempestātum perferendam tōta ē rōbore facta est.

61. *THE ANCHOR IS WEIGHED*

Intereā is diēs appetēbat quem Iāsōn per nūntiōs ēdīxerat, et ex omnibus regiōnibus Graeciae multī, quōs aut rei novitās aut spēs glōriae movēbat, undique con- 5
veniēbant. Trāditum est autem in hōc numerō fuisse Herculem, dē quō suprā multa perscripsimus, Orpheum, citharoedum praeclārissimum, Thēseum, Castorem, multōsque aliōs quōrum nōmina sunt nōtissima. Ex hīs
Iāsōn quōs arbitrātus est ad omnia perīcula subeunda 10
parātissimōs esse, eōs ad numerum quīnquāgintā dēlēgit et sociōs sibi adiūnxit; tum paucōs diēs commorātus, ut ad omnīs cāsūs subsidia comparāret, nāvem dēdūxit, et tempestātem ad nāvigandum idōneam nactus māgnō cum plausū omnium solvit. 15

62. *A FATAL MISTAKE*

Haud multō post Argonautae (ita enim appellābantur quī in istā nāvi vehēbantur) insulam quandam, nōmine Cyzicum, attigērunt; et ē nāvi ēgressi ā rēge illius regiōnis hospitio exceptī sunt. Paucās hōrās ibi commorātī ad sōlis occāsum rūsus solvērunt; sed postquam pauca 20
mīlia passuum prōgressī sunt, tanta tempestās subitō coorta est ut cursum tenēre nōn possent, et in eandem partem insulae unde nūper profectī erant māgnō cum periculō dēicerentur. Incolae tamen, cum nox esset obscūra, Argonautās nōn āgnōscēbant, et nāvem inimī- 25
cam vēnisse arbitrātī arma rapuērunt et eōs ēgredi prohibēbant. Acrīter in litore pūgnātum est, et rēx ipse, quī cum aliīs dēcucurrerat, ab Argonautīs occīsus est.

Mox tamen, cum iam dilucēsceret, sēnsērunt incolae sē errāre et arma abiēcērunt; Argonautae autem cum rēgem occīsum esse vidērent, māgnū dolōrem percēpērunt.

63. THE LOSS OF HYLAS

5 Postridiē eius diēi Iāsōn tempestātem satis idōneam esse arbitrātus (summa enim tranquillitās iam cōsecūta erat), ancorās sustulit, et pauca milia passuum prōgressus ante noctem Mȳsiam attigit. Ibi paucās hōrās in ancorīs exspectāvit; ā nautīs enim cōgnōverat aquae
10 cōpiam quam sēcum habērent iam dēficere, quam ob causam quīdam ex Argonautīs in terrā ēgressī aquam quaerēbant. Hōrum in numerō erat Hylās quīdam, puer fōrmā praestantissimā. Quī dum fontem quaerit, ā comitibus paulum sēcesserat. Nymphae autem quae
15 fontem colēbant, cum iuvenem vidissent, eī persuādere cōnātae sunt ut sēcum manēret; et cum ille negāret sē hōc factūrum esse, puerum vī abstulērunt.

Comitēs eius postquam Hylam āmissum esse sēnsērunt, māgnō dolōre adfectī diū frūstrā quaerēbant. Her-
20 culēs autem et Polyphēmus, quī vestigia puerī longius secūtī erant, ubi tandem ad litus rediērunt, Iāsōnem solvisse cōgnōvērunt.

64. DIFFICULT DINING

Post haec Argonautae ad Thrāciam cursum tenuērunt, et postquam ad oppidum Salmydēssum nāvem appulē-
25 runt, in terram ēgressī sunt. Ibi cum ab incolīs quae- sissent quis rēgnū eius regiōnis obtinēret, certiōrēs factī sunt Phīneum quendam tum rēgem esse. Cōgnōvērunt etiam hunc caecum esse et dirō quōdam suppliciō adfici,

quod ōlim sē crūdēlissimum in filiōs suōs prae buisset. Cūius supplicī hōc erat genus. Missa erant ā Iove mōnstra quaedam speciē horribilī, quae capita virginum, corpora volucrum habēbant. Hae volucrēs, quae Harp̄yiae appellābantur, Phīneō summam molestiam adferēbant; quo- 5 tiēns enim ille accubuerat, veniēbant et cibum appositum statim auferēbant. Quō factum est ut haud multum abesset quīn Phīneus famē morerētur.

65. THE DELIVERANCE OF PHINEUS

Rēs igitur male sē habēbat cum Argonautae nāvem appulērunt. Phīneus autem simul atque audīvit eōs in 10 suōs finīs ēgressōs esse, māgnopere gāvīsus est. Sciēbat enim quantam opīniōnem virtūtis Argonautae habērent, nec dubitābat quīn sibi auxilium ferrent. Nūntium igitur ad nāvem mīsit, quī Iāsonem sociōsque ad rēgiā vocāret. Eō cum vēnissent, Phīneus dēmōnstrāvit 15 quantō in periculō suae rēs essent, et prōmisit sē māgnā praemia datūrum esse, sī illi remedium repperissent. Argonautae negōtium libenter suscepērunt, et ubi hōra vēnit, cum rēge accubuērunt; at simul ac cēna apposita est, Harp̄yiae cēnāculum intrāvērunt et cibum auferre 20 cōnābantur. Argonautae primum gladiīs volucrēs petiērunt; cum tamen vidērent hōc nihil prōdesse, Zētēs et Calais, quī ālis erant instrūctī, in āera sē sublevāvērunt, ut dēsuper impetum facerent. Quod cum sēnsissent Harp̄yiae, rei novitāte perterritae statim aufūgē- 25 runt, neque posteā umquam rediērunt.

66. THE SYMPLEGADES

Hōc factō Phīneus, ut prō tantō beneficiō meritam

grātiā referret, Iāsonī dēmōnstrāvit quā ratiōne Sym-
 plēgadēs vitāre posset. Symplēgadēs autem duae erant
 rūpēs ingentī māgnitūdine, quae ā Iove positae erant eō
 cōnsiliō, nē quis ad Colchida perveniret. Hae parvō
 5 intervāllō in marī natābant, et sī quid in medium spatium
 vēnerat, incrēdibilī celeritāte concurrēbant. Postquam
 igitur ā Phīneō doctus est quid faciendum esset, Iāsōn
 sublātis ancoris nāvem solvit, et lēnī ventō prōvectus
 mox ad Symplēgadēs appropinquāvit. Tum in prōrā
 10 stāns columbam quam in manū tenēbat ēmisit. Illa
 rēctā viā per medium spatium volāvit, et priusquam
 rūpēs cōnflīxērunt, incolumis ēvāsīt caudā tantum
 āmissā. Tum rūpēs utrimque discessērunt; antequam
 tamen rūsus concurrerent, Argonautae, bene intellegen-
 15 tēs omnem spem salūtis in celeritāte positam esse, sum-
 mā vī rēmīs contendērunt et nāvem incolumem per-
 dūxērunt. Hōc factō dīs grātiās māximās ēgērunt, quō-
 rum auxiliō ē tantō periculō ēreptī essent; omnēs enim
 sciēbant nōn sine auxiliō deōrum rem tam fēliciter
 20 ēvēnisse.

67. A HEAVY TASK

Brevī intermissō spatiō Argonautae ad flūmen Phāsīm
 vēnērunt, quod in fīnibus Colchōrum erat. Ibi cum
 nāvem appulissent et in terram ēgressī essent, statim ad
 rēgem Aeētem sē contulērunt et ab eō postulāvērunt ut
 25 vellus aureum sibi trāderētur. Ille cum audīvisset quam
 ob causam Argonautae vēnissent, irā commōtus est et
 diū negābat sē vellus trāditūrum esse. Tandem tamen,
 quod sciēbat Iāsonem nōn sine auxiliō deōrum hōc ne-
 gōtium suscepisse, mūtātā sententiā prōmīsit sē vellus

trāditūrum, sī Iāsōn labōrēs duōs difficillimōs prius perfēcisset; et cum Iāsōn dīxisset sē ad omnia pericula subeunda parātum esse, quid fierī vellet ostendit. Prīmum iungendī erant duo taurī speciē horribilī, quī flammās ex ore ēdēbant; tum hīs iūctīs ager quīdam arandus erat 5 et dentēs dracōnis serendī. Hīs audītīs Iāsōn etsī rem esse summī periculī intellegēbat, tamen, nē hanc occasiōnem rei bene gerendae āmitteret, negōtium suscepit.

68. THE MAGIC OINTMENT

Mēdēa, rēgis filia, Iāsonem adamāvit, et ubi audīvit eum tantum periculum subitūrum esse, rem aegrē ferēbat. Intellegēbat enim patrem suum hunc labōrem prō- 10 posuisse eō ipsō cōnsiliō, ut Iāsōn morerētur. Quae cum ita essent, Mēdēa, quae summam scientiam medicīnae habēbat, hōc cōnsilium iniit. Mediā nocte īnsciente patre ex urbe ēvāsit, et postquam in montīs finitimōs vēnit, 15 herbās quāsdam carpsit; tum sūcō expressō unguentum parāvit quod vī suā corpus aleret nervōsque cōfirmāret. Hōc factō Iāsonī unguentum dedit; praecēpit autem ut eō diē quō istī labōrēs cōficiendī essent corpus suum et arma māne oblineret. Iāsōn etsī paene omnibus homini- 20 bus māgnitūdine et vīribus corporis antecellēbat (vīta enim omnis in vērātīōnibus atque in studiō rei militāris cōsūmēbātur), tamen hōc cōnsilium nōn neglegendum esse cēnsēbat.

69. THE SOWING OF THE DRAGON'S TEETH

Ubi is diēs vēnit quem rēx ad arandum agrum ēdīx- 25 erat, Iāsōn ortā lūce cum sociīs ad locum cōstitutum sē contulit. Ibi stabulum ingēns repperit, in quō taurī erant inclūsī; tum portīs apertīs taurōs in lūcem trāxit,

et summā cum difficultāte iugum imposuit. At Aeētēs cum vidēret taurōs nihil contrā Iāsonem valēre, māgnopere mirātus est; nesciēbat enim filiam suam auxilium ei dedisse. Tum Iāsōn omnibus aspicientibus agrum
5 arāre coepit, quā in rē tantam diligentiam praebuit ut ante merīdiem tōtum opus cōnfēcerit. Hōc factō ad locum ubi rēx sedēbat adiit et dentīs dracōnis postulāvit; quōs ubi accēpit, in agrum quem arāverat māgnā cum diligentīā sparsit. Hōrum autem dentium nātūra
10 erat tālis ut in eō locō ubi sēmentēs factae essent virī armātī mīrō quōdam modō gīgnerentur.

70. A STRANGE CROP

Nōndum tamen Iāsōn tōtum opus cōnfēcerat; imperāverat enim ei Aeētēs ut armātōs virōs quī ē dentibus gīgnerentur sōlus interficeret. Postquam igitur omnīs
15 dentīs in agrum sparsit, Iāsōn lassitūdine exanimātus quietī sē trādidit, dum virī istī gīgnerentur. Paucās hōrās dormiēbat, sub vesperum tamen ē somnō subitō excitātus rem ita ēvēnisse ut praedictum esset cōgnōvit; nam in omnibus agrī partibus virī ingentī māgnitūdine cor-
20 poris gladiīs galeīsque armātī mīrum in modum ē terrā oriēbantur. Hōc cōgnitō Iāsōn cōnsilium quod dedisset Mēdēa nōn omittendum esse putābat. Saxum igitur ingēns (ita enim Mēdēa praecēperat) in mediōs virōs coniēcit. Illi undique ad locum concurrerunt, et cum
25 quisque sibi id saxum nesciō cūr habēre vellet, māgnā contrōversia orta est. Mox strictīs gladiīs inter sē pūgnāre coepērunt, et cum hōc modō plūrimī occisī essent, reliquī vulneribus cōfectī ā Iāsone nullō negōtiō interfectī sunt.

71. THE FLIGHT OF MEDEA

Rēx Aeētēs ubi Iāsonem labōrem prōpositum cōnfēcisse cōgnōvit, irā graviter commōtus est; id enim per dolum factum esse intellegēbat; nec dubitābat quā Mēdēa ei auxilium tulisset. Mēdēa autem cum intellegeret sē in māgnō fore periculō sī in rēgiā manēret, fugā 5 salūtem petere cōstituit. Omnibus rēbus igitur ad fugam parātis mediā nocte insciente patre cum frātre Absyrtō ēvāsit, et quam celerrimē ad locum ubi Argō subducta erat sē contulit. Eō cum vēnisset, ad pedēs Iāsonis sē prōiēcit, et multis cum lacrimis eum obsecrā- 10 vit nē in tantō discrimine mulierem dēsereret quae ei tantum prōfuisset. Ille quod memoriā tenēbat sē per eius auxilium ē māgnō periculō ēvāsisse, libenter eam excēpit, et postquam causam veniendī audīvit, hortātus est nē patris iram timēret. Prōmisit autem sē quam 15 primum eam in nāvī suā āvectūrum.

72. THE SEIZURE OF THE FLEECE

Postridiē eius diēi Iāsōn cum sociis suis ortā lūce nāvem dēdūxit, et tempestātem idōneam nacti ad eum locum rēmīs contendērunt, quō in locō Mēdēa vellus cēlātum esse dēmōstrābat. Cum eō vēnissent, Iāsōn in 20 terram ēgressus est, et sociis ad mare relictis, quī prae-sidiō nāvī essent, ipse cum Mēdēa in silvās sē contulit. Pauca mīlia passuum per silvam prōgressus vellus quod quaerēbat ex arbore suspēsum vidit. Id tamen auferre erat summae difficultātis; nōn modo enim locus ipse 25 ēgregiē et nātūrā et arte erat mūnitus, sed etiam dracō quīdam speciē terribili arborem custōdiēbat. Tum Mēdēa, quae, ut suprà dēmōstrāvimus, medicīnae summam

scientiam habuit, rānum quem dē arbore proximā dēripuerat venēnō infēcit. Hōc factō ad locum appropinquāvit, et dracōnem, quī faucibus apertis ēius adventum exspectābat, venēnō sparsit; deinde, dum dracō somnō
 5 oppressus dormit, Iāson vellus aureum dē arbore dēripuit et cum Mēdēā quam celerrimē pedem rettulit.

73. THE RETURN TO THE ARGO

Dum autem ea geruntur, Argonautae, quī ad mare relictī erant, ānxiō animō reditum Iāsonis exspectābant; id enim negōtium summī esse periculī intellegēbant.
 10 Postquam igitur ad occāsum sōlis frūstrā exspectāverunt, dē ēius salūte dēspērāre coepērunt, nec dubitābant quīn aliquī cāsus accidisset. Quae cum ita essent, mātūrandum sibi cēnsuērunt, ut ducī auxilium ferrent; sed dum proficisci parant, lūmen quoddam subitō cōn-
 15 spiciunt mirum in modum intrā silvās refulgēns, et māgnopere mirātī quae causa esset ēius rei ad locum concurrunt. Quō cum vēnissent, Iāsonī et Mēdēae advenientibus occurrērunt, et vellus aureum lūminis ēius causam esse cōgnōverunt. Omnī timōre sublātō māgnō
 20 cum gaudiō ducem suum excēpērunt, et dīs grātiās māximās ēgērunt quod rēs tam feliciter ēvēnisset.

74. THE PURSUIT

Hīs rēbus gestis omnēs sine morā nāvem rūsus cōnscendērunt, et sublātis ancoris primā vigiliā solvērunt; neque enim satis tūtum esse arbitrātī sunt in eō locō
 25 manēre. At rēx Aeētēs, quī iam ante inimicō in eōs fuerat animō, ubi cōgnōvit filiam suam nōn modo ad

Argonautās sē recēpisse sed etiam ad vellus auferendum auxilium tulisse, hōc dolōre gravius exārsit. Nāvem longam quam celerrimē dēdūcī iussit, et militibus impositis fugientis Insecūtus est. Argonautae, quī rem in discrimine esse bene sciēbant, omnibus vīribus rēmīs contendēbant; cum tamen nāvis quā vehēbantur ingentī esset māgnitūdine, nōn eādem celeritāte quā Colchī prōgredi poterant. Quō factum est ut minimum abesset quīn ā Colchīs sequentibus caperentur, neque enim longius intererat quam quō tēlum adicī posset. At 10 Mēdēa cum vīdisset quō in locō rēs essent, paene omnī spē dēpositā infandum hōc cōnsilium cēpit.

75. A FEARFUL EXPEDIENT

Erat in nāvī Argonautārum filius quīdam rēgis Aeētae, nōmine Absyrtus, quem, ut suprā dēmōnstrāvimus, Mēdēa ex urbe fugiēns sēcum abduxerat. Hunc puerum 15 Mēdēa interficere cōstituit eō cōnsiliō, ut membrīs eius in mare coniectis cursum Colchōrum impediret; certō enim sciēbat Aeētem, cum membra filī vīdisset, nōn longius prōsecūtūrum esse. Neque opīniō Mēdēam fefellit, omnia enim ita ēvēnērunt ut spērāverat. Aeētēs ubi 20 prīmum membra vīdit, ad ea conligenda nāvem tenērī iussit. Dum tamen ea geruntur, Argonautae nōn intermissō rēmigandī labōre mox ā cōspectū hostium auferēbantur, neque prius fugere dēstitērunt quam ad flūmen Ēridanum pervēnērunt. Aeētēs nihil sibi prōfutūrum 25 esse arbitrātus sī longius prōgressus esset, animō dēmissō domum revertit, ut filī corpus ad sepultūram daret.

76. THE BARGAIN WITH PELIAS

Tandem post multa pericula Iāsōn in eundem locum pervēnit unde profectus erat. Tum ē nāvī ēgressus ad rēgem Peliam, quī rēgnum adhūc obtinēbat, statim sē contulit, et vellere aureō mōnstrātō ab eō postulāvit ut
 5 rēgnum sibi trāderētur; Peliās enim pollicitus erat, si Iāsōn vellus rettulisset, sē rēgnum eī trāditūrum. Postquam Iāsōn quid fierī vellet ostendit, Peliās prīmō nihil respondit, sed diū in eādē trīstitiā tacitus permānsit; tandem ita locūtus est: “Vidēs mē aetāte iam esse cōn-
 10 fectum, neque dubium est quīn diēs suprēmus mihi appropinquet. Liceat igitur mihi, dum vīvam, hōc rēgnum obtinēre; cum autem tandem dēcesserō, tū mihi succēdēs.” Hāc ōrātiōne adductus Iāsōn respondit sē id factūrum quod ille rogāssset.

77. MAGIC ARTS

15 Hīs rēbus cōgnitis Mēdēa rem aegrē tulit, et rēgnī cupiditāte adducta mortem rēgī per dolum inferre cōstituit. Hōc cōstitutō ad filiās rēgis vēnit atque ita locūta est: “Vidētis patrem vestrum aetāte iam esse cōnfectum neque ad labōrem rēgnandī perferendum
 20 satis valēre. Vultis nē eum rūsus iuvenem fieri?” Tum filiae rēgis ita respondērunt: “Num hōc fierī potest? Quis enim umquam ē sene iuvenis factus est?” At Mēdēa respondit: “Mē medicīnae summam habēre scientiam scītis. Nunc igitur vōbīs dēmōnstrābō quō
 25 modō haec rēs fierī possit.” Postquam finem loquendī fēcit, arietem aetāte iam cōnfectum interfēcit et membra eius in vāse aēneō posuit, atque ignī suppositō in aquam herbās quāsdam infūdīt. Tum, dum aqua effer-

vēsceret, carmen magicum cantābat. Mox ariēs ē vāse exsiluit et vīribus refectīs per agrōs currēbat.

78. A DANGEROUS EXPERIMENT

Dum filiae rēgis hōc mīrāculum stupentēs intuentur, Mēdēa ita locūta est: "Vidētis quantum valeat medicīna. Vōs igitur, sī vultis patrem vestrum in adulēscētiā 5 redūcere, id quod fēcī ipsae faciētis. Vōs patris membra in vās conicite; ego herbās magicās praebebō." Quod ubi audītum est, filiae rēgis cōnsilium quod dedisset Mēdēa nōn omittendum putāvērunt. Patrem igitur Peliam necāvērunt et membra ēius in vās aēneum coniē- 10 cērunt; nihil autem dubitābant quīn hōc māximē ei prōfutūrum esset. At rēs omninō aliter ēvēnit ac spērāverant, Mēdēa enim nōn eāsdem herbās dedit quibus ipsa ūsa erat. Itaque postquam diū frūstrā exspectāvērunt, patrem suum rē vērā mortuum esse intellēxērunt. Hīs 15 rēbus gestīs Mēdēa sē cum coniuge suō rēgnum acceptūram esse spērābat; sed cīvēs cum intellegerent quō modō Peliās periisset, tantum scelus aegrē tulērunt. Itaque Iāsone et Mēdēā ē rēgnō expulsīs Acastum rēgem creāvērunt.

20

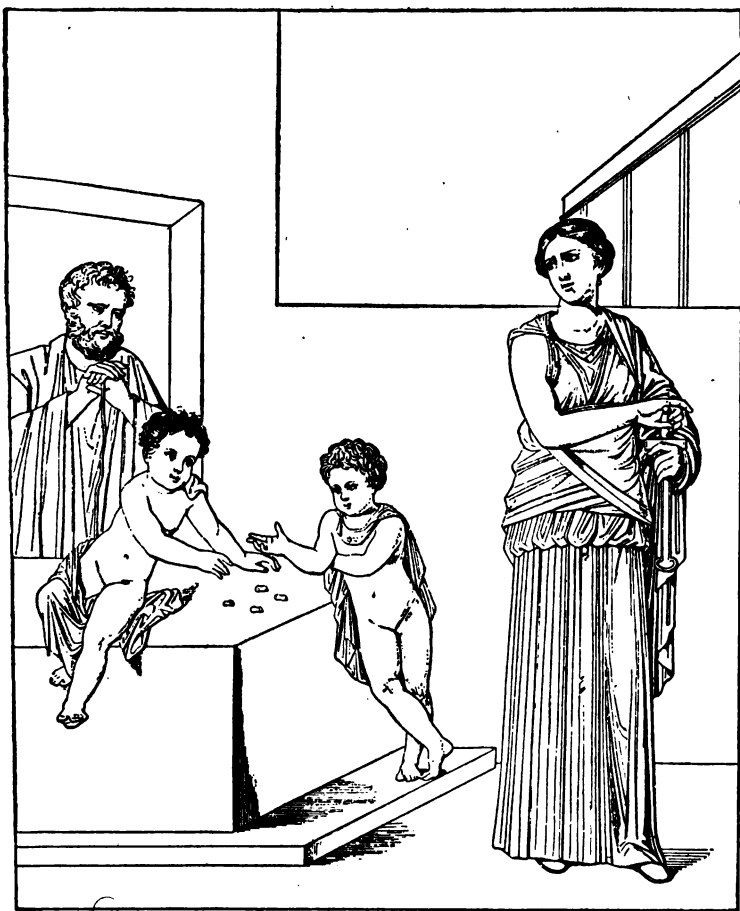
79. A FATAL GIFT

Iāsōn et Mēdēa ē Thessaliā expulsī ad urbem Corinthum vērunt, cūius urbis Creōn quīdam rēgnum tum obtinēbat. Erat autem Creontī filia ūna, nōmine Glaucē. Quam cum vidisset, Iāsōn cōstituit Mēdēae uxōrī suae nūntium mittere eō cōnsiliō, ut Glaucēn in mātrimonium 25 dūceret. At Mēdēa ubi intellēxit quae ille in animō habēret, irā graviter commōta iūre iūrando cōfirmāvit sē tantam iniūriam ultūram. Hōc igitur cōnsilium cēpit.

Vestem parāvit summā arte textam et variis colōribus infectam; hanc mortiferō quōdam venenō tinxit, cuius vīs tālis erat ut si quis eam vestem induisset, corpus eius quasi igni ūreretur. Hōc factō vestem ad Glaucē
5 mīsit; illa autem nihil malī suspiciāns dōnum libenter accēpit, et vestem novam mōre fēminarum statim induit.

80. MEDEA KILLS HER SONS

Vix vestem induerat Glaucē cum dolōrem gravem per omnia membra sēnsit, et paulō post crūdēlī cruciātū adfecta ē vitā excessit. Hīs rēbus gestīs Mēdēa furōre atque
10 āmentiā impulsa filiōs suōs necāvit; tum māgnū sibi fore periculum arbitrāta si in Thessaliā maneret, ex eā regiōne fugere cōstituit. Hōc cōstitutō sōlem ōrāvit ut in tantō periculō auxilium sibi praeberet. Sōl autem hīs precibus commōtus currum mīsit cui erant iūcti
15 dracōnēs ālis instrūctī. Mēdēa nōn omittendam tantam occāsiōnem arbitrāta currum ascendit, itaque per āera vecta incolumis ad urbem Athēnās pervēnit. Iāsōn ipse brevī tempore mīrō modō occīsus est. Accidit sive cāsū sive cōnsiliō deōrum ut sub umbrā nāvis suae, quae in
20 litus subducta erat, dormīret. Mox nāvis, quae adhūc ērēcta steterat, in eam partem ubi Iāsōn iacēbat subito dēlapsa virum infēlicem oppressit.



MEDEA MEDITATING THE MURDER OF HER SONS

ULYSSES

Ulysses, a famous Greek hero, took a prominent part in the long siege of Troy. After the fall of the city, he set out with his followers on his homeward voyage to Ithāca, an island of which he was king; but being driven out of his course by northerly winds, he was compelled to touch at the country of the Lotus-eaters, who are supposed to have lived on the north coast of Africa. Some of his comrades were so delighted with the lotus fruit that they wished to remain in the country, but Ulysses compelled them to embark again and continued his voyage. He next came to the island of Sicily, and fell into the hands of the giant Polyphēmus, one of the Cyclōpes. After several of his comrades had been killed by this monster, Ulysses made his escape by stratagem and reached the country of the winds. Here he received the help of Aeōlus, king of the winds, and having set sail again, arrived within sight of Ithāca; but owing to the jolly of his companions, the winds became suddenly adverse and he was again driven back. He then touched at an island which was the home of Circe, a powerful enchantress, who exercised her charms on his companions and turned them into swine. By the help of the god Mercury, Ulysses not only escaped this fate himself, but also forced Circe to restore her victims to human shape. After staying a year with Circe, he again set out and eventually reached his home.

81. *HOMEWARD BOUND*

Urbem Trōiam ā Graecīs decem annōs obsessam esse satis cōstat; dē hōc enim bellō Homērus, māximus poēt̄rum Graecōrum, Īliadem opus nōtissimum scripsit. Trōiā tandem per insidiās captā, Graeci longō bellō fessi domum redire mātūrāvērunt. Omnibus rēbus igitur ad 5 profectiōnem parātis nāvis dēdūxērunt, et tempestātem idōneam nactī māgnō cum gaudiō solvērunt. Erat inter primōs Graecōrum Ulixēs quīdam, vir summae virtūtis ac prūdentiae, quem dīcunt nōnnūllī dolum istum excōgitāsse quō Trōiam captam esse cōstat. Hīc rēgnum 10 insulae Ithacae obtinuerat, et paulō antequam cum reliquīs Graecīs ad bellum profectus est, puellam fōrmōsissimam, nōmine Pēnelopēn, in mātirimōnium dūxerat. Nunc igitur cum iam decem annōs quasi in exsiliō cōsūmpsisset, māgnā cupiditāte patriae et uxōris videndae 15 ardēbat.

82. *THE LOTUS-EATERS*

Postquam tamen pauca mīlia passuum ā lītore Trōiae prōgressī sunt, tanta tempestās subitō coorta est ut nūlla nāvium cursum tenēre posset, sed aliae aliās in partīs disicerentur. Nāvis autem quā ipse Ulixēs vehē- 20 bātur vī tempestātis ad merīdiem dēlāta decimō diē ad lītus Libyae appulsa est. Ancorīs iactīs Ulixēs cōstituit nōnnūllōs ē sociīs in terram expōnere, quī aquam ad nāvem referrent et quālis esset nātūra ēius regiōnis cōgnōscerent. Hī igitur ē nāvī ēgressī imperāta facere 25 parābant. Dum tamen fontem quaerunt, quibusdam ex incolīs obviam factī ab iīs hospitio acceptī sunt. Accidit autem ut māior pars victūs eōrum hominum in mirō

quōdam fructū quem lōtum appellābant cōnsisteret. Quam cum Graeci gustāssent, patriae et sociōrum statim obliti cōfirmāvērunt sē semper in eā terrā mān-sūrōs, ut dulci illō cibō in perpetuum vēscerentur.

83. *THE RESCUE*

5 Ulixēs cum ab hōrā septimā ad vesperum exspectāset, veritus nē socii sui in periculō versārentur, nōnnūllōs ē reliquīs mīsit, ut quae causa esset morae cōgnōscerent. Hi igitur in terram expositi ad vicum quī nōn longē aberat sē contulērunt; quō cum vēnissent, sociōs suos
10 quasi vīnō ēbriōs repperērunt. Tum ubi causam veniendī docuērunt, iis persuādēre cōnābantur ut sēcum ad nāvem redīrent. Illi tamen resistere ac manū sē dēfendere coepērunt, saepe clāmitantēs sē numquam ex eō locō abitūrōs. Quae cum ita essent, nūntiī rē infectā ad
15 Ulixem rediērunt. His rēbus cōgnitis ipse cum omnibus quī in nāvī relictī erant ad locum vēnit; et sociōs suos frūstrā hortātus ut suā sponte redīrent, manibus eōrum post terga vinctis invitōs ad nāvem reportāvit. Tum ancoris sublātis quam celerrimē ē portū solvit.

84. *THE ONE-EYED GIANT*

20 Postquam eā tōtā nocte rēmīs contendērunt, postrīdiē ad terram ignōtam nāvem appulērunt. Tum, quod nātūram ēius regiōnis ignōrābat, ipse Ulixēs cum duodecim ē sociis in terram ēgressus loca explōrāre cōstituit. Paulum ā litore prōgressi ad spēluncam ingentem
25 pervēnērunt, quam habitārī sēnsērunt; ēius enim introitum et nātūrā loci et manū mūnītum esse animadvertērunt. Mox, etsi intellegēbant sē nōn sine periculō id factūrōs, spēluncam intrāvērunt; quod cum fēcissent,

māgnam cōpiam lactis in vāsīs ingentibus conditam invēnērunt. Dum tamen mīrantur quis in eā sēde habitāret, sonitum terribilem audīvērunt, et oculīs ad portam tortīs mōnstrum horribile vīdērunt, hūmānā quidem speciē et figūrā, sed ingentī māgnitūdine corporis. Cum autem animadvertissent mōnstrum ūnum oculum tantum habēre in mediā fronte positum, intellēxērunt hunc esse ūnum ē Cyclōpibus, dē quibus fāmam iam accēperant.

85. THE GIANT'S SUPPER

Cyclōpēs autem pāstōrēs erant quīdā quī insulam Siciliam et praecipuē montem Aetnam incolēbant; ibi enim Volcānus, praeses fabrōrum et Ignis repertor, cūius servī Cyclōpēs erant, officīnam suam habēbat.

Graeci igitur simul ac mōnstrum vīdērunt, terrōre paene exanimātī in interiōrem partem spēluncae refūgērunt et sē ibi abdere cōnābantur. Polyphēmus autem (sic enim Cyclōps appellābātur) pecus suum in spēluncam compulit; deinde, cum saxō ingentī portam obstrūxisset, ignem in mediā spēluncā fēcit. Hōc factō, oculō omnia perlūstrābat, et cum sēnsisset hominēs in interiōre parte spēluncae esse abditōs, māgnā vōce exclāmāvit: “Quī hominēs estis? Mercātōrēs an latrōnēs?” Tum Ulixēs respondit sē neque mercātōrēs esse neque praedandī causā vēnisse; sed ā Trōiā redeuntīs vī tempestātum ā rēctō cursū dēpulsōs esse. Ōrāvit etiam ut sibi sine iniūria abire licēret. Tum Polyphēmus quaesivī ubi esset nāvis quā vectī essent; sed Ulixēs cum sibi māximē praecavendum esse bene intellegeret, respondit nāvem suam in rūpīs coniectam omnīnō frāctam esse. Polyphēmus autem nūllō respōnsō datō duo ē sociīs manū

corripuit, et membrīs eōrum dīvulsīs carnem dēvorāre coepit.

86. A DESPERATE SITUATION

Dum haec geruntur, Graecōrum animōs tantus terror occupāvit ut nē vōcem quidem ēdere possent, sed omni spē salūtis dēpositā mortem praesentem exspectārent. Polyphēmus, postquam famēs hāc tam horribilī cēnā dēpulsa est, humī prōstrātus somnō sē dedit. Quod cum vīdisset Ulixēs, tantam occāsionem rei gerendae nōn omittendam arbitrātus, in eō erat ut pectus mōnstri
10 gladiō trānsfigeret. Cum tamen nihil temerē agendum existimāret, cōstituīt explōrāre, antequam hōc faceret, quā ratiōne ex spēluncā ēvādere possent. At cum saxum animadvertisset quō introitus obstrūctus erat, nihil sibi prōfutūrum intellēxit sī Polyphēmum interfēcisset.
15 Tanta enim erat eius saxī māgnitūdō ut nē ā decem quidem hominibus āmovērī posset. Quae cum ita essent, Ulixēs hōc cōnātū dēstitit et ad sociōs rediit; quī cum intellēxissent quō in locō rēs essent, nūllā spē salūtis oblātā dē fortūnis suis dēspērāre coepērunt. Ille tamen
20 nē animōs dēmitterent vehementer hortātus est; dēmōnstrāvit sē iam antea ē multis et māgnīs periculīs ēvāsisse, neque dubium esse quīn in tantō discrīmine dī auxilium lātūrī essent.

87. A PLAN FOR VENGEANCE

Ortā lūce Polyphēmus iam ē somnō excitātus idem
25 quod hesternō diē fēcit; correptīs enim duōbus ē reliquīs virīs carnem eōrum sine morā dēvorāvit. Tum, cum saxum āmovisset, ipse cum pecore suō ex spēluncā prōgressus est; quod cum Graecī vidērent, māgnam in spem

sē post paulum ēvāsūrōs vērunt. Mox tamen ab hāc spē repulsī sunt; nam Polyphēmus, postquam omnēs ovēs exiērunt, saxum in locum restituit. Reliquī omnī spē salutis dēpositā lāmentis lacrimisque sē dēdidērunt; Ulixēs vērō, quī, ut suprà dēmōnstrāvimus, vir māgnī 5 fuit cōsiliī, etsī intellegēbat rem in discrīmine esse, nōndum omnīnō dēspērābat. Tandem, postquam diū haec tōtō animō cōgitāvit, hōc cōsiliū cēpit. Ē lignis quae in spēluncā reposita erant pālūm māgnū dēlēgit. Hunc summā cum diligentiā praeacūtum fēcit; tum, 10 postquam sociīs quid fierī vellet ostendit, reditū Polyphēmī exspectābat.

88. A GLASS TOO MUCH

Sub vesperum Polyphēmus ad spēluncam rediit, et eōdem modō quō antea cēnāvit. Tum Ulixēs ūtrem vīnī prōmpsit, quem forte (id quod eī erat salutī) 15 sēcūm attulerat; et postquam māgnū pōculū vīnō complēvit, mōnstrum ad bibendū prōvocāvit. Polyphēmus, quī numquam antea vīnū gustāverat, tōtū pōculū statim exhausit; quod cum fēcisset, tantam voluptātem percēpit ut iterum et tertium pōculū re- 20 plērī iusserit. Tum, cum quaesivisset quō nōmine Ulixēs appellārētur, ille respondit sē Nēminem appellārī; quod cum audivisset, Polyphēmus ita locūtus est: “Hanc tibi grātiā prō tantō beneficiō referam; tē postrēmum omnium dēvorābō.” Hōc cum dixisset, cibō 25 vīnōque gravis recubuit et brevī tempore somnō oppressus est. Tum Ulixēs sociīs convocātis, “Habēmus,” inquit, “quam petiimus facultātem; nē igitur tantam occāsiōnem rei gerendae omittāmus.”

89. *THE BLINDING OF POLYPHEMUS*

Hāc ōrātiōne habitā, postquam extrēmum pālum ignī calefēcit, oculum Polyphēmī dormientis ferventī lignō perfōdit; quō factō omnēs in dīversās spēluncae partis sē abdidērunt. At ille subitō illō dolōre oculī ē somnō
 5 excitātus clāmōrem terribilem sustulit, et dum per spēluncam errat, Ulixem manū prehendere cōnābā-
 tur; cum tamen iam omnīnō caecus esset, nullō modō hōc efficere potuit. Intereā reliquī Cyclōpēs clāmōre
 audītō undique ad spēluncam convēnērunt, et ad introi-
 10 tum adstantēs quid Polyphēmus ageret quaesivērunt, et
 quam ob causam tantum clāmōrem sustulisset. Ille re-
 spondit sē graviter vulnerātum esse et māgnō dolōre
 adfici. Cum tamen postea quaesivissent quis eī vim in-
 tulisset, respondit ille Nēminem id fēcisse; quibus rēbus
 15 audītis ūnus ē Cyclōpibus: "At sī nēmō," inquit, "tē
 vulnerāvit, haud dubium est quīn cōnsiliō deōrum, qui-
 bus resistere nec possumus nec volumus, hōc suppliciō
 adficiāris." Hōc cum dixisset, abiērunt Cyclōpēs eum
 in Insāniam incidisse arbitrātī.

90. *THE ESCAPE*

20 Polyphēmus ubi sociōs suōs abiisse sēnsit, furōre
 atque āmentiā impulsus Ulixem iterum quaerere coepit;
 tandem cum portam invēnisset, saxum quō obstrūcta
 erat āmōvit, ut pecus in agrōs exīret. Tum ipse in
 introitū cōsēdit, et ut quaeque ovis ad hunc locum vē-
 25 nerat, ēius tergum manibus trāctābat, nē virī inter ovīs
 exīre possent. Quod cum animadvertisset Ulixēs, intel-
 lēxit omnem spem salūtis in dolō magis quam in virtūte
 pōnī. Itaque hōc cōnsilium iniit. Prīmum trīs quās

vidit pinguissimās ex ovibus dēlēgit, quās cum inter sē
vīminibus coniūnxisset, ūnum ex sociīs suīs ventribus
eārum ita subiēcit ut omnīnō latēret; deinde ovīs homi-
nem sēcum ferentīs ad portam ēgit. Id accidit quod
fore suspicātus erat. Polyphēmus enim postquam terga 5
ovium manibus trāctāvit, eās praeterire passus est.
Ulixēs ubi rem tam fēliciter ēvēnisse vidit, omnīs sociōs
suōs ex ōrdine eōdem modō ēmisit; quō factō ipse
novissimus ēvāsit.

91. *OUT OF DANGER*

Hīs rēbus ita cōfectīs, Ulixēs veritus nē Polyphē- 10
mus fraudem sentiret, cum sociīs quam celerrimē ad
lītus contendit; quō cum vēnissent, ab iīs quī nāvī
praesidiō relictī erant māgnā cum laetitiā exceptī sunt.
Hī enim cum ānxiīs animīs iam trīs diēs continuōs redi-
tum eōrum exspectāvissent, eōs in aliquod perīculum 15
māgnū incidisse (id quidem quod erat) suspicātī, ipsī
auxiliandī causā ēgredi parābant. Tum Ulixēs nōn satis
tūtum arbitrātus in eō locō manēre, quam celerrimē pro-
ficisci cōstituit. Iussit igitur omnīs nāvem cōnscendere,
et ancorīs sublātīs paulum ā litore in altum prōvectus 20
est. Tum māgnā vōce exclāmāvit: "Tū, Polyphēme,
qui iūra hospitī spernis, iūstam et dēbitam poenam im-
mānitātis tuae solvistī." Hāc vōce auditā Polyphēmus
irā vehementer commōtus ad mare sē contulit, et ubi
nāvem paulum ā litore remōtam esse intellēxit, saxum 25
ingēns manū correptum in eam partem coniēcit unde vō-
cem venire sēnsit. Graeci autem, etsī nōn multum āfuit
quīn submergerentur, nūllō damnō acceptō cursum te-
nuērunt.

92. THE COUNTRY OF THE WINDS

Pauca mīlia passuum ab eō locō prōgressus Ulixēs ad insulam Aeoliam nāvem appulit. Haec patria erat ventōrum.

“Hic vāstō rēx Aeolus antrō

5 luctantīs ventōs tempestātēsque sonōrās
 imperīō premit ac vinclīs et carcere frēnat.”

Ibi rēx ipse Graecōs hospitīō excēpit, atque iīs persuāsīt ut ad recuperandās vīrīs paucōs diēs in eā regiōne com-
morārentur. Septimō diē cum sociī ē labōribus sē recē-
10 pissent, Ulixēs, nē annī tempore ā nāvigātiōne exclūde-
rētur, sibi sine morā proficiscendum statuit. Tum
Aeolus, quī sciēbat Ulixem cupidissimum esse patriae
videndae, eī iam profectūrō māgnū saccū ē coriō
cōfectū dedit, in quō ventōs omnis praeter
15 ūnū inclūserat. Zephyrum tantum solverat, quod ille
ventus ab insulā Aeoliā ad Ithacam nāvigantī est secun-
dus. Ulixēs hōc dōnū libenter accēpit, et grātiis prō
tantō beneficiō āctīs saccū ad mālum adligāvit. Tum
omnibus rēbus ad profectiōnem parātīs meridiānō ferē
20 tempore ē portū solvit.

93. THE WIND-BAG

Novem diēs secundissimō ventō cursum tenuērunt,
iamque in cōspectum patriae suae vēnerant, cum
Ulixēs lassitūdine cōfectus (ipse enim gubernābat)
ad quiētem capiendam recubuit. At sociī, quī iam
25 dūdum mīrābantur quid in illō saccō inclūsum esset,
cum ducem somnō oppressum vidērent, tantam occā-
siōnem nōn omittendam arbitrātī sunt; crēdebant
enim aurum et argentum ibi esse celāta. Itaque spē

lucrī adductī saccum sine morā solvērunt, quō factō ventī

“velut āgmine factō

quā data porta ruunt, et terrās turbine perflant.”

Hīc tanta tempestās subitō coorta est ut illī cursum
tenēre nōn possent sed in eandem partem unde erant 5
profectī referrentur. Ulixēs ē somnō excitātus quō in
locō rēs esset statim intellēxit; saccum solūtum, Ithacam
post tergum relictam vidit. Tum vērō irā vehementer
exārsit sociōsque obiurgābat quod cupiditatē pecūniae
adductī spem patriae videndae prōiēcissent. 10

94. *A DRAWING OF LOTS*

Brevī spatiō intermissō Graeci Insulae cuidam appro-
pinquāverunt in quā Cīrcē, filia Sōlis, habitābat. Quō
cum nāvem appulisset, Ulixēs in terram frūmentandī
causā ēgrediendum esse statuit; nam cōgnōverat frū-
mentum quod in nāvē habērent iam dēficere. Sociīs 15
igitur ad sē convocātīs quō in locō rēs esset et quid
fierī vellet ostendit. Cum tamen omnēs memoriā
tenērent quam crūdēli morte necātī essent iī quī nūper
ē nāvē ēgressī essent, nēmō repertus est quī hōc negō-
tium suscipere vellet. Quae cum ita essent, rēs ad con- 20
trōversiam dēducta est. Tandem Ulixēs cōnsēnsū om-
nium sociōs in duās partīs dīvisit, quārum alterī Eury-
lochus, vir summae virtūtis, alterī ipse praeesse⁴. Tum
hī inter sē sortītī sunt uter in terram ēgrederētur. Hōc
factō, Eurylochō sorte ēvēnit ut cum duōbus et vīgintī 25
sociīs rem susciperet.

95. *THE HOUSE OF THE ENCHANTRESS*

Hīs rēbus ita cōstitūtīs iī quī sortītī erant in interiō-
rem partem insulae profectī sunt. Tantus tamen timor

animōs eōrum occupāverat ut nihil dubitārent quā
 mortī obviam irent. Vix quidem poterant īī quī in
 nāvī relictī erant lacrimās tenēre; crēdebant enim sē
 sociōs suōs numquam post hōc tempus vīsūrōs. Illi
 5 autem aliquantum itineris prōgressī ad villam quandam
 pervēnērunt summā māgnificentiā aedificātam, cūius ad
 ōstium cum adiissent, cantum dulcissimum audīvērunt.
 Tanta autem fuit ēius vōcis dulcēdō ut nūllō modō re-
 tinērī possent quā iānuam pulsārent. Hōc factō ipsa
 10 Cīrcē forās exiit, et summā cum benīgnitāte omnīs in
 hospitium invītāvit. Eurylochos īnsidiās sibi comparārī
 suspicātus forīs exspectāre cōstituit, sed reliquī reī novi-
 tāte adductī intrāvērunt. Cēnam māgnificam omnibus
 rēbus īnstrūctam invēnērunt et iūssū dominae libentis-
 15 simē accubuērunt. At Cīrcē vīnum quod servī ap-
 posuērunt medicāmētō quōdam miscuerat; quod cum
 Graeci bibissent, gravī somnō subitō oppressī sunt.

96. THE CHARM

Tum Cīrcē, quae artis magicae summam scientiam
 habēbat, baculō aureō quod gerēbat capita eōrum teti-
 20 git; quō factō omnēs in porcōs subitō conversī sunt.
 Intereā Eurylochos īgnārus quid in aedibus agerētur ad
 ōstium sedēbat; postquam tamen ad sōlis occāsum ānxiō
 animō et sollicitō exspectāvit, sōlus ad nāvem regredi
 cōstituit. Eō cum vēnisset, sollicitūdine ac timōre tam
 25 perturbātus fuit ut quae vīdisset vix dilūcidē nārrāre
 posset. Ulixēs autem satis intellēxit sociōs suōs in
 periculō versārī, et gladiō correptō Eurylochō imperā-
 vit ut sine morā viam ad istam domum dēmōnstrāret.
 Ille tamen multis cum lacrimīs Ulixem complexus
 30 obsecrāre coepit nē in tantum periculum sē committeret;

sī quid gravius eī accidisset, omnium salūtem in summō discrimine futūram. Ulixēs autem respondit sē nēmīnem invītum sēcum adductūrum; eī licēre, sī mallet, in nāvī manēre; sē ipsum sine tūllō praesidiō rem susceptūrum. Hōc cum māgnā vōce dīxisset, ē nāvī dē- 5
siluit et nūllō sequente sōlus in viam sē dedit.

97. THE COUNTERCHARM

Aliquantum itineris prōgressus ad villam māgnificam pervēnit, quam cum oculīs perlūstrāsset, statim intrāre statuit; intellēxit enim hanc esse eandem domum dē quā Eurylochos mentiōnem fēcisset. At cum in eō esset ut 10
līmen intrāret, subitō eī obviam stetit adulēscēns fōrmā pulcherrimā aureum baculum gerēns. Hīc Ulixem iam domum intrantem manū corripuit et, “Quō ruis?” inquit. “Nōne scīs hanc esse Cīrcēs domum? Hīc inclūsī sunt amīcī tuī ex hūmānā speciē in porcōs con- 15
versī. Num vīs ipse in eandem calamitātem venīre?” Ulixēs simul ac vōcem audīvit, deum Mercurium agnōvit; nūllīs tamen precibus ab institūtō cōnsiliō dēterrēri potuit. Quod cum Mercurius sēnsisset, herbam quandam eī dedit, quam contrā carmina multum valēre dīcē- 20
bat. “Hanc cape,” inquit, “et ubi Cīrcē tē baculō tetigerit, tū strictō gladiō impetum in eam vidē ut faciās.” Mercurius postquam finem loquendī fēcit,
“mortālīs vīsūs mediō sermōne reliquit,
et procul in tenuem ex oculīs ēvānuīt auram.” 25

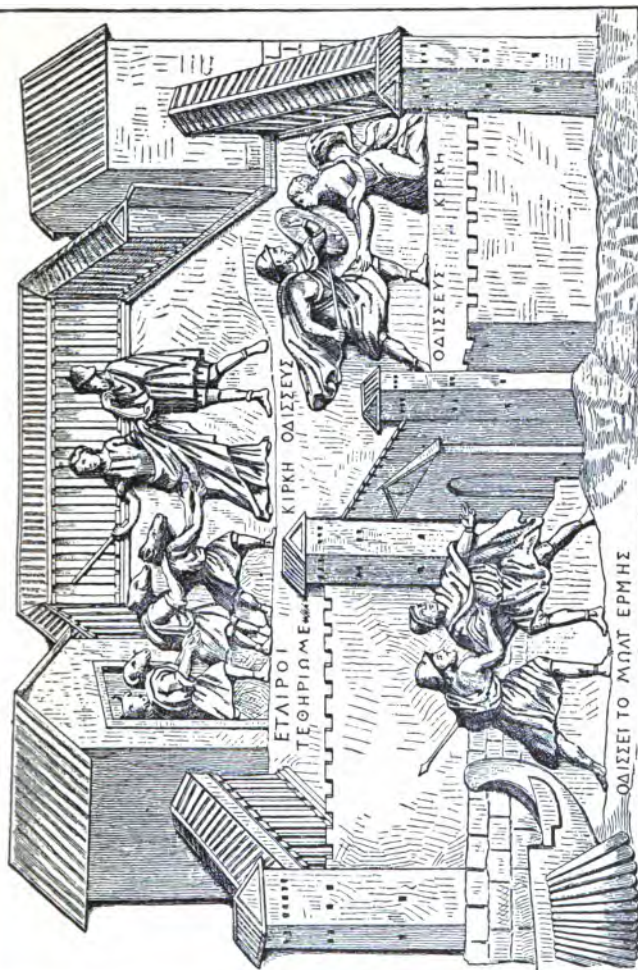
98. THE ENCHANTRESS IS FOILED

Brevī intermissō spatiō Ulixēs ad omnia perīcula subeunda parātus iānuam pulsāvit, et foribus patefactīs ab ipsā Cīrcē benignē exceptus est. Omnia eōdem modō

atque antea facta sunt. Cenam magnifice instructam vidit et accumbere iussus est. Mox, ubi famēs cibō depulsa est, Cīrcē pōculum aureum vīnō replētum Ulixī dedit. Ille etsi suspicātus est venēnum sibi parātum esse, pōculum exhaustit; quō factō Cīrcē postquam caput eius baculō tetigit, ea verba locūta est quibus sociōs eius antea in porcōs converterat. Rēs tamen omnīnō aliter ēvēnit atque illa spērāverat. Tanta enim vis erat eius herbae quam Ulixī Mercurius dederat ut
 10 neque venēnum neque verba quicquam efficere possent. Ulixēs autem, ut ei praeceptum erat, gladiō strictō impetum in eam fēcit et mortem minitābātur. Cīrcē cum artem suam nihil valēre sēnsisset, multīs cum lacrimīs eum obsecrāre coepit nē sibi vītā adimeret.

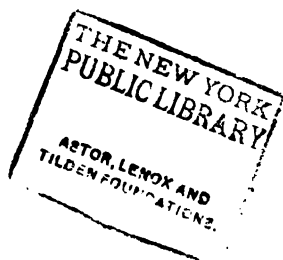
99. MEN ONCE MORE

15 Ulixēs autem ubi sēnsit eam timōre perterritam esse, postulāvit ut sociōs suōs sine morā in hūmānam speciem redūceret (certior enim factus erat ā deō Mercuriō eōs in porcōs conversōs esse); nisi id factum esset, sē dēbitās poenās sūmptūrum ostendit. Cīrcē hīs rēbus graviter
 20 commōta ei ad pedēs sē prōiēcit, et multīs cum lacrimīs iūre iūrandō cōfirmāvit sē quae ille imperāset omnia factūram. Tum porcōs in ātrium immittī iussit. Illi datō signō inruērunt, et cum ducem suum āgnōvissent, magnō dolōre adfectī sunt quod nūllō modō eum dē rēbus suis certīorem facere poterant. Cīrcē tamen unguentō quōdam corpora eōrum ūnixit; quō factō sunt omnes statim in hūmānam speciem reductī. Magnō cum gaudiō Ulixēs suōs amicōs āgnōvit, et nūntium ad litus mīsīt, quī reliquīs Graecīs sociōs receptōs esse diceret.
 30 Illi autem hīs rēbus cōgnitis statim ad domum Cīrcaeam



ΕΚ ΤΗΣ ΔΙΗΓΗΣΗΣ ΤΗΣ ΠΡΟΣ ΑΛΚΙΝΟΥΝ ΤΟΥ ΚΑΠΠΑ

ULYSSES AND CIRCE



sē contulērunt; quō cum vēnissent, ūniversī laetitiae sē dēdidērunt.

100. AFLOAT AGAIN

Postrīdiē ēius diēi Ulixēs ex hāc insulā quam celerrimē discēdere in animō habēbat. Cīcē tamen cum haec cōgnōvisset, ex odiō ad amōrem conversa omnibus preci- 5 bus eum ōrāre et obtestārī coepit ut paucōs diēs apud sē morārētur; quā rē tandem impetrātā tanta beneficia in eum contulit ut facile eī persuāsum sit ut diūtius manēret. Postquam tamen tōtum annum apud Cīcēn cōsūmpserat, Ulixēs māgnō dēsideriō patriae suae 10 mōtus est. Sociīs igitur ad sē convocātīs quid in animō habēret ostendit. Ubi tamen ad lītus dēscendit, nāvem suam tempestātibus tam adflīctam invēnit ut ad nāvigandum paene inūtilis esset. Hāc rē cōgnitā omnia quae ad nāvis reficiendās ūsuī essent comparārī iussit, quā 15 in rē tantam diligentiam omnēs adhibēbant ut ante tertium diem opus perfēcerint. At Cīcē ubi omnia ad profectiōnem parāta esse vīdit, rem aegrē ferēbat et Ulixem vehementer obsecrābat ut eō cōnsiliō dēsisteret. Ille tamen, nē annī tempore ā nāvigātiōne exclūderētur, 20 mātūrandum sibi existimāvit, et tempestātem idōneam nactus nāvem solvit. Multa quidem perīcula Ulixī subeunda erant antequam in patriam suam pervenīret, quae tamen hōc locō longum est perscribere.

NOTES

PERSEUS

The numbers refer to the page of text and the line on the page respectively.

3. 6. **Danaë.** Many proper names in this book are words borrowed by Latin from Greek, and have forms not given in the regular Latin declensions. It will not be necessary to learn the declension of such words.
7. **enim.** This word commonly stands second in its clause.
8. **turbabat.** Notice that this verb and **dormiebat** below are in the imperfect tense to denote a state of things existing at the past time indicated by **territa est.**
- autem.** This word has the same peculiarity of position as **enim**; so also **igitur**, which occurs in line 11.
12. **Seriphum.** Notice that Latin says 'the island Seriphos,' but English more often 'the island of Seriphos.'
13. **appulsa est.** **Postquam** is regularly followed by the perfect or present indicative, but the English translation usually requires the pluperfect.
15. **quōdam.** *Quīdam* means 'certain' as applied to some person or thing not fully described, while *certus* means 'certain' in the sense of 'determined,' 'sure.'
- ad domum.** This means 'to the house'; 'to be brought home' would be *domum addūcī*, without the preposition.
16. **Ille** is often used, as here, when the subject is changed to a person mentioned in the preceding sentence. In this use it is to be translated 'he.'

3. 18. **beneficiō.** See the derivation of this word in the vocabulary.
20. **multōs annōs.** Duration of time is regularly expressed in the accusative case.
22. **eam.** Latin has no pronoun of the third person, and *is* often takes the place of one; it is then to be translated 'he,' 'she,' 'it,' 'they,' according to its form.
25. **haec.** The literal translation would be 'these things,' but we must say 'thus' or 'as follows.'
4. 1. **es.** With *iam dūdum* and similar expressions of duration, the present indicative is often used to denote an action or state begun in the past but continuing in the present. The English equivalent is the perfect.
- hic,** is not the pronoun, but an adverb.
2. **mihi.** This dative may be translated 'for me.' How would 'to me' with a verb of motion be put?
3. **refer.** *Dicō, dūcō, faciō,* and *ferō* have the imperative forms *dīc, dūc, fac,* and *fer,* instead of *dīce,* etc.
4. **Perseus.** When the subordinate and the principal clause of a Latin sentence have the same subject, this usually stands first, followed by the subordinate clause.
- haec.** Here a different rendering is required from that suggested in the note on 3, 25. What is it? Notice that it is necessary to know the literal significance of the Latin words, but that the translation must often be something quite different if it is to be acceptable English. The rule for translation is: Discover the exact meaning of the original; then express the same idea correctly and, if you can, elegantly in the language into which you are translating.
5. **continentem.** What is the derivation of this word?
- vēnit.** Is this present or perfect? How do you know?

4. 8. **Graeās.** The Graeae were three old women who had one eye and one tooth in common, and took turns in using them.
9. **galeam.** This belonged to Pluto, the god of the underworld of the dead, and whosoever wore it was invisible. The story is that Perseus compelled the Graeae to tell him how to obtain the helps to his enterprise by seizing their tooth and eye.
11. **pedibus,** 'on his feet,' dative of indirect object.
induit. See the note on 3, 13.
āera. *Āēr* is borrowed from Greek, and keeps this Greek form for its accusative.
12. **volābat.** Distinguish between *volō*, *volāre*, and *volō*, *velle*.
13. **cēterīs.** *Cēterī* is used to denote all not already named ('the other'), while *aliū* denotes some of those who have not been already named ('other').
14. **speciē horribili,** 'of terrible appearance,' ablative of description. A noun never stands alone in this construction.
eārum. See the note on 3, 22.
15. **contācta.** This and *factae* below are used as predicate adjectives, not to form the pluperfect passive with *erant*. Translate, therefore, 'were covered,' not 'had been covered.'
18. **vertēbantur.** The imperfect here denotes customary action, one of its regular uses.
19. **Ille.** See the note on 3, 16.
20. **hōc modō,** ablative of manner.
21. **vēnit, dormiēbat.** The perfect simply expresses an action which took place in past time, the imperfect tells of a state of things existing at that past time.
25. **fugit.** When *dum* means 'while,' 'as,' it is followed by the present indicative, even when used of past events.

4. 26. *fēcit*. Like *postquam*, *ubi* has the present or perfect indicative, where English would use the pluperfect.
5. 2. *illō tempore*, ablative of time.
rēgnābat. Observe the force of the tense, and try to find the reason for each change of tense in this paragraph.
Hic. This must here be translated simply 'he.' Compare the use of *Ille*, 3, 16.
4. *veniēbat*. See the note on 4, 18.
6. *omnium*, 'of all men,' or 'of all.' The adjective is used as a noun, as in the second of the English expressions.
orāculum. It was believed in antiquity that the will of the gods and a knowledge of future events might be learned at certain shrines, of which the most famous were those of Apollo at Delphi, of Zeus or Jupiter at Dodona, and of Hammon in Egypt. Hammon was really an Egyptian god, represented as having the horns of a ram, but he was identified by the Greeks with Zeus and by the Romans with Jupiter.
7. *filiam*. Where there is no ambiguity, the possessive is often omitted in Latin.
8. *autem* often, as here, simply introduces an explanation ('now').
nōmine, 'by name.'
9. *Cēpheus*. See the note on *Perseus*, 4, 4.
10. *civīs suōs*, 'his subjects.'
13. *certam*. See the note on *quōdam*, 3, 15. *Diēs* is regularly masculine, but when used of an appointed day it is often feminine.
omnia, 'all things,' 'everything,' or 'all.' See the note on *omnium*, line 6.
16. *dēplōrābant*, *tenēbant*. Be careful to show the meaning of the tense by your translation.

5. 18. *quaerit*. The present is often used of a past action instead of the perfect, to bring the action more vividly before us as if it were taking place now. This is called the historical present.
19. *haec geruntur*, 'this is going on.'
20. *horribilī*. Here the adjective is made emphatic by being put before its noun; in 4, 14 the same effect is gained by putting *horribilī* last in its clause.
22. *omnibus*, dative of indirect object after the compound verb (*in + iaciō*). Translate 'inspired in all,' but the literal meaning is 'threw into all.'
26. *induit*. See the note on 3, 13.
æra. See the note on 4, 11.
6. 2. *suō, eius*. Distinguish carefully between these words. *Suus* is used of something belonging to the subject, *eius* of something belonging to some other person or thing just mentioned.
5. *volat*. See the note on 4, 25.
7. *sustulit*. Notice that the perfect forms of *tollō* are the same as those of *sufferō* (*sub + ferō*), 'endure.'
8. *neque*, here to be translated 'and . . . not.' *Neque* is thus used regularly for *et nōn*.
13. *exanimāta*, used here as a predicate adjective.
16. *rettulit*. 'To give thanks' or 'thank' is usually *grātiās agere*, as in 3, 19; *grātiām referre* means 'to show one's gratitude,' 'to recompense' or 'requite.'
18. *dūxit*. This word came to mean 'marry,' because the bridegroom 'led' his bride in a wedding procession to his own home. It will be seen, therefore, that it can be used only of the man.
- Paucōs annōs*. See the note on 3, 20.
20. *omnis*. What does the quantity of the *i* tell you about the form?
7. 1. *quod*, not the relative pronoun, but a conjunction.

7. 3. *eō*, the adverb.
 in *ātrium*. Although *inrūpit* means 'burst into,' the preposition is nevertheless required with the noun to express the place into which he burst.
6. *ille*. See the note on *Perseus*, 4, 4.
8. *Acrisī*. In *Nepos*, *Caesar*, *Cicero*, and *Vergil*, the genitive singular of second-declension nouns in *-ius* and *-ium* ends in *ī*, not *ī*; but the nominative plural ends in *ī*, and the dative and ablative plural in *īs*.
10. *istud*. Remember that *iste* is commonly used of something connected with the person addressed. Here the meaning may be 'that oracle I told you of.' See 3, 4.
12. *Lārisam*. See the note on 3, 12.
neque enim, 'for . . . not,' as if simply *nōn enim*, but Latin uses *neque* to connect the clauses.
14. in *omnis partīs*, 'in all directions' or 'in every direction.'
15. *Multi*. See the note on *omnium*, 5, 6.
17. *discōrum*. The *discus* was a round, flat piece of stone or metal, and the athletes tried to see who could throw it farthest.
18. *cāsū*. This is one of the ablatives of manner that do not take *cum*.
19. *stābat*. Notice the tense.

HERCULES

9. 2. *omnium hominum*. This means 'all men' in the sense of 'all mankind.'
3. *oderat*. *Ōdī* is perfect in form, but present in meaning; and the pluperfect has in like manner the force of an imperfect.
5. *mediā nocte*, 'in the middle of the night,' 'in the dead of night.'

9. 7. *Nec tamen*, 'not . . . however.' See the note on *neque enim*, 7, 12.
8. *movēbant*. Contrast this tense with *appropinquāverant* and *excitātī sunt*.
13. *Tālī modō* = *hōc modō*, 4, 20.
20. *ā puerō*, 'from a boy,' 'from boyhood.'
exercēbat, the imperfect of customary action, as is also *cōnsuēbat*.
24. *autem*. See the note on 5, 8.
25. *artī*, dative of indirect object with the intransitive verb *studēbat*.
10. 2. *omnibus vīribus*, 'with all his might,' ablative of manner.
3. *ē vitā*. Notice that the preposition denoting separation appears both with the noun and in the verb. Compare *in ātrium intrūpit*, 7, 3.
4. *neque quisquam*. 'and not any one,' i.e. 'and no one.'
Quisquam is used chiefly in negative sentences.
5. *voluit*, 'was willing.'
7. *facit*. See the note on 4, 25.
8. *nōmine*. See the note on 5, 8.
9. *vir crudēlissimus*, not 'cruellest man,' but 'most cruel man.' The superlative is often thus used to denote simply a high degree of the quality.
- cōnsuēverat*. Inceptive verbs end in *scō* and denote the beginning of an action or state. The perfect and pluperfect of such verbs often represent the state of things resulting from the completion of the action, and are then to be translated as present and imperfect respectively. So *cōnsuēscō* = 'I am becoming accustomed,' *cōnsuēvī* = 'I have become accustomed' or 'am accustomed,' *cōnsuēveram* = 'I had become accustomed' or 'was accustomed.'

10. 11. *sacrificiō*, 'for the sacrifice,' dative of purpose.
 ea. Why is *diēs* feminine here? See the note on *certam*, 5, 13.
12. *omnia*. See the note on 5, 13.
15. *capitibus*, dative of indirect object after the compound verb (*in + pōnō*).
16. *iam*. The omission of the conjunction that would naturally join this clause with the preceding, and the repetition of *iam*, which thus in a way connects the two clauses, reflect the imminence of the danger and heighten our anxiety for the hero. Observe too how the tenses of the verbs contribute to the vividness of the picture. We see Hercules at the altar and the priest, knife in hand, about to give the fatal blow.
18. *alterō*. Supply *ictū*.
19. *Thēbis*, locative case. Notice that some names of towns are plural in form.
21. *Thēbānis*, dative with the adjective *finitimī*.
autem, 'now.'
22. *Thēbās*. Names of towns are used without a preposition to express the place to which.
23. *veniēbant*, *postulābant*, imperfect of customary action.
25. *cīvis suōs*, 'his fellow-citizens.' Compare 5, 10.
hōc stipendiō, ablative of separation.
27. *atque*. This conjunction adds an important statement by way of supplement. Here the meaning is something like 'and not only that, but.'
11. 11. *conversa*. *Est* and *sunt* are frequently not expressed with the perfect participle.
17. *suōs ipse suā*. Notice how the enormity of the crime is emphasized by the use of all these words repeating the same idea.
23. *ōrāculum Delphicum*. See the note on 5, 6.
hōc ōrāculum omnium — *hōc omnium ōrāculōrum*.

11. 25. **Hōc in templō.** Monosyllabic prepositions often stand between the noun and an adjective modifying it.
12. 1. **quī.** Remember that the relative pronoun agrees in gender, number, and person with its antecedent; that its case depends upon its use. How are the person and number of **quī** shown?
2. **hominibus.** See the note on 9, 2.
4. **neque.** See the note on 6, 8.
7. **Tīrynthā.** This is a Greek accusative form. See the note on *āera*, 4, 11.
10. **Duodecim annōs,** accusative of duration of time.
11. **Eurystheō.** The English verb 'serve' is transitive, but *serviō* ('be subject to') is intransitive and takes an indirect object.
14. **quae.** See the note on line 1. What is the case of **quae**?
16. **Prīmum** is chiefly used in enumeration, **primō** (line 6) in contrasting an action or state with one that follows it.
19. **sēcum.** The preposition *cum* follows and is joined to the reflexive and personal pronouns, usually also to the relative pronoun.
22. **neque enim.** See the note on 7, 12.
26. **respirandī,** the genitive of the gerund. It modifies **facultās.** The gerund corresponds to the English verbal noun in *-ing*.
13. 5. **Hōc.** We might expect *haec* referring to *Hydram*, but a demonstrative pronoun is commonly attracted into the gender of the predicate noun (here **mōnstrum**).
cui erant, 'which had,' literally 'to which there were.'
 This construction is found only with *sum*. It is called the dative of possession.
8. **rēs.** In rendering this word choose always with great freedom the most suitable English word.

13. 8. *māgni periculi*. We say 'one of great danger.'
9. *eius*. What possessive would be used to modify *sinistrā*?
11. *hōc cōnātū*, ablative of separation.
14. *comprehēderunt*. See the note on 3, 13.
unde = ex quibus.
16. *auxiliō Hydrae*, 'to the aid of the Hydra,' but literally 'for aid (i.e. as aid) to the Hydra,' for *Hydrae* is dative. This is called the double dative construction, *auxiliō* the dative of purpose, and *Hydrae* the dative of reference, i.e. the dative denoting the person interested.
17. *abscidit*. See the note on 4, 25.
mordēbat, 'kept biting,' the imperfect of repeated action.
18. *tālī modō*. See the note on 9, 13.
interfēcit. We have now had several verbs meaning 'kill.' *Interficiō* is the most general of these; *necō* (line 4) is used of killing by unusual or cruel means, as by poison; *occidō* (12, 23) is most commonly used of the 'cutting down' of an enemy in battle.
19. *reddidit*, as well as *imbuit*, has *sagittās* for its object, but we must translate as if we had *eīs* with *reddidit*.
22. *ad sē*. Compare this construction with the use of the dative in 4; 2. Notice that *sē* does not refer to *Herculem*, the subject of *referre*, but to *Eurystheus*, the subject of *Iussit*. When the reflexive thus refers to the subject of the principal verb rather than to the subject of the subordinate verb with which it is directly connected, it is called indirect.
23. *tantae audāciae*. The genitive of description, like the ablative of description, consists always of a noun with some modifying word. Compare *speciē horribīlī*, 4, 14.
autem. Compare 5, 8 and 10, 21.
24. *incrēdibilī celeritāte*, ablative of description.

13. 25. *vestigii*, ablative of means.
 26. *ipsum*, contrasts *cervum* with *vestigii*.
 27. *omnibus viribus*. See the note on 10, 2.
14. 1. *currēbat*, 'he kept running.'
sibi, dative of reference. It need not be translated.
ad quietem, 'for rest.' Purpose is frequently thus expressed by *ad*.
 3. *cucurrerat*. The pluperfect is sometimes used with *postquam* when the lapse of time is denoted.
 4. *cursū*, ablative of cause.
exanimatum = *quī exanimātus erat*. The participle is often equivalent to a relative clause.
 5. *rettulit*. See the note on 13, 19.
 8. *rem*. See the note on *rēs*, 13, 8.
 10. *aprō*, dative of indirect object after the compound verb (*ob + currō*).
 11. *timōre perterritus*. It is not necessary to translate both words.
 13. *iniēcit*, i.e. upon the boar.
summā cum difficultate. Compare this with *omnibus viribus*, 13, 27, and notice that *cum* may be omitted with the ablative of manner when there is an adjective. For the position of *cum*, see the note on 11, 25.
 15. *ad Eurystheum*. We are told elsewhere that Eurystheus was so frightened when he saw the boar that he hid in a cask.
vivus. Why have we the nominative here, but the accusative (*vivum*) in line 5?
 17. *quartō*. The capture of the Erymanthian boar is usually given as the third labor and the capture of the Cerynean stag as the fourth.
narrāvimus. The writer sometimes uses the first person plural in speaking of himself, instead of the first

person singular. This is called the plural of modesty, and is the same as the English usage.

14. 18. in *Arcadiam*. How does this differ in meaning from *in Arcadiā*?

20. *appeteret*. The subjunctive introduced by *cum*, 'since,' may express the reason for the action of the main verb.

23. *Herculēs*. See the note on *Perseus*, 4, 4.

26. *quod*, conjunction, not pronoun.

reliquōs centaurōs, 'the rest of the centaurs,' 'the other centaurs.' Compare *mediā nocte*, 9, 5. Notice that *reliqui* means about the same as *cēterī*, and see the note on 4, 13.

28. *inquit*, historical present. This verb is used parenthetically with direct quotations.

15. 1. *dabō*. Notice that Latin is more exact than English in the use of the future tense in subordinate clauses. In English we often use the present in the subordinate clause and leave it to the principal verb to show that the time is future.

7. *pervēnērunt*. See the note on 4, 26.

10. *cōstitit*, from *cōsistō*, not *cōstō*.

16. *fugā*. Latin says 'by flight,' not 'in flight.'

17. *ex spēluncā*. See the note on 10, 3.

21. *locum*, the direct object of *Adiit*, which is here transitive. We might also have *ad locum* with *adeō* used intransitively.

16. 4. *Herculi*. See the note on 10, 15.

labōrem. This labor is usually given as the sixth, the destruction of the Stymphalian birds as the fifth.

6. *tria mīlia boum*, 'three thousand cattle,' literally 'three thousands of cattle.' The partitive genitive is the regular construction with the plural *mīlia*, but the singular *mille* is commonly used as an adjective.

like English 'thousand.' Thus 'one thousand cattle' would be *mille bovēs*.

16. 7. *ingentis magnitudinis*. See the note on *tantae audāciae*, 13, 23.
8. *neque enim umquam*, 'for . . . never.' See the note on *neque enim*, 7, 12.
11. *multae operae*. See the note on *māgnī periculū*, 13, 8.,
12. *duodēviginti pedum*, i.e. in width.
dūxit. This word is used with reference to the progress of work on a wall or ditch from one end of it to the other.
15. *opus*. Compare this word with *operae* and *labōre*, line 12. *Labor* is used of heavy or exhausting labor, *opera* of voluntary exertion or effort, *opus* of that upon which one labors or of the completed work.
17. *imperāverat*. This verb takes an indirect object to express the person ordered (*eī*). The action commanded is expressed by the subjunctive in a clause introduced by *ut* and used as the object of *imperō* (*ut necāret*). Notice that this may be translated 'that he should kill' or 'to kill.' Compare now the construction with *iubeō*, 13, 22, with which the command is expressed by the accusative and infinitive (*Herculem referre*).
19. *carne*. *Vēscor* is an intransitive verb and governs the ablative.
22. *appropinquandi*. See the note on 12, 26.
23. *cōstitit*, from *cōstō*. Compare 15, 10.
pedibus, 'on foot,' literally 'by his feet.'
25. *cōsūmpsisset*. The imperfect and pluperfect tenses of the subjunctive are used with *cum*, 'when,' to describe the circumstances of the action of the main verb. Compare 14, 20, and the note.

- 16.** 26. *hōc cōnātū*. See the note on 13, 11.
27. *peteret*. The subjunctive is used with *ut* to express purpose. The best translation is usually the infinitive ('to ask'), but the Latin infinitive is not used in model prose to express purpose.
- 17.** 3. *avolārent*. This is not subjunctive of purpose, but of result, as is indicated by *tam*.
6. *ex*. Compare this with *ab*, 16, 21, and *dē*, 16, 13. We commonly translate all of these 'from,' but the real meanings are 'out of,' 'away from,' and 'down from' respectively.
- Crēta*. See the note on 3, 12.
7. *esset*. See the note on 14, 20.
8. *insulae*, dative with the compound verb (*ad + propinquō*). *appropinquāret*. See the note on 16, 25.
9. *tanta . . . ut*. Notice how frequently the clause of result is connected with a demonstrative word in the main clause.
12. *nāvigandī imperītus*, 'ignorant of navigation,' 'inexperienced in sailing.' See the note on 12, 26.
21. *cum*, the conjunction.
- ingentī labōre*. See the note on *summā cum difficultāte*, 14, 13.
25. *ut redūceret*. See the note on 16, 27.
26. *carne*. See the note on 16, 19.
- vēscēbantur*, imperfect of customary action.
- 18.** 3. *ut trāderentur*. Notice that *postulō*, like *imperō*, takes an object-clause introduced by *ut* and having its verb in the subjunctive.
- sibi*, the indirect reflexive. See the note on 13, 22.
4. *irā . . . interfēcit*, 'became furiously angry and killed the king,' literally 'moved by wrath killed the king.' The participle is frequently best rendered by a finite verb.

18. 4. *cadāver*. The subject of an infinitive stands in the accusative case. We might translate here 'and gave orders that his body should be thrown.' See the note on 16, 17.
6. *mīra rērum commūtātiō*. When a noun has both an adjective and a genitive modifier, this order 'of the words is common.
7. *cum cruciātū*, ablative of manner.
necāverat. See the note on *interfēcit*, 13, 18.
10. *referēbant*. See the note on 6, 16.
modo. This is the adverb, not a case of *modus*, the dative and ablative singular of which would be *modō*. Make a practice of carefully observing the quantity of vowels.
11. *ōrābant*. Notice that this verb, like *imperō* and *postulō*, takes *ut* and the subjunctive.
14. *ad nāvigandum*. See the note on *ad quiētem*, 14, 1.
16. *post*, here an adverb of time.
18. *dicitur*. Notice that the Latin construction is personal ('the nation is said to have consisted'), while English commonly has the impersonal construction ('it is said that the nation consisted').
19. *rei militāris*, 'the art of war.'
25. *mandāvit*. See the note on 16, 17.
26. *Amāzonibus*, dative after the compound verb.
19. 1. *persuāsit*. Notice that this verb governs the same construction that we have already found used with *imperō* and *mandō*.
2. *sēcum*. See the note on 12, 19.
5. *appulit*. Supply *nāvem*.
6. *docēret*. A clause of purpose is frequently introduced by a relative. Translate like the *ut*-clause of purpose, here 'to make known,' literally 'who was to make known.'

- 19.** 14. *māgnō intervallō*, ablative of degree of difference.
16. *nōn māgna*. The effect of the position of these words may be reproduced by translating 'but not a large one.'
- neutrī*. The plural is used because the reference is to two parties, each composed of several individuals. 'Neither' of two individuals would be *neuter*.
17. *volēbant, dedit*. Consider the tenses. Each army waited for some time for the other to cross; finally Hercules gave the signal.
22. *occiderint*. The perfect subjunctive is sometimes used in result clauses after a past tense in the principal clause. This is contrary to the general principle of the sequence of tenses, which requires the imperfect or pluperfect subjunctive after a past tense, the present or perfect subjunctive after a present or future tense.
23. *Viri*. Compare this with *hominibus*, 12, 2.
24. *praestābant*. Compare the tense with *praestitērunt*, line 21.
27. *neu*. As *neque* or *nec* is used for 'and not,' so *nēve* or *neu* for 'and that not' in an object-clause or a clause of purpose.
- 20.** 1. *quibus*, 'and by these.' The relative is much used in Latin to connect a new sentence with the one preceding. When so used, it is generally best rendered by 'and' or 'but' and a demonstrative or personal pronoun.
- ita . . . ut*. See the note on 17, 9.
2. *essent*, most easily explained as the subjunctive of attraction. By this is meant that the verb is attracted into the mood of the clause upon which it depends.

20. 4. *pūgnātum est*, 'the battle raged' or 'they fought,' literally 'it was fought.' Intransitive verbs are often thus used impersonally in the passive, with the subject implied in the verb itself, as *pūgnātum est* = *pūgna pūgnāta est*.
11. *aestātis*, partitive genitive. Notice that *multum* is used as a noun.
13. *nactus*. The perfect active participle is wanting in Latin, but the perfect participle of deponent verbs is active in meaning.
24. *speciē horribilī*. See the note on 4, 14.
26. *timōre perterriti*. See the note on 14, 11.
continēbantur, 'kept themselves shut up.' This is the so-called reflexive use of the passive, in which the subject is represented as acting upon itself.
- pecora*. This word is used of herds of cattle, *pecudēs* (line 25) of single animals, especially sheep.
28. *commōtus cōsultuit*. See the note on 18, 4.
21. 3. *liberāret*. See the note on 16, 27.
orāculō. Notice that *pārere* is intransitive and has the dative of indirect object, while 'obey' is transitive. It may help to understand the Latin construction if you translate such verbs as *pāreō* by intransitives, here 'to submit to.'
4. *sacrificiō*. See the note on 10, 11.
5. *ipsō temporis punctō quō*, 'at the very moment when.'
8. *ēgressus*. See the note on 20, 13.
dē rēbus . . . factus est, 'was informed of the state of things,' literally 'was made more certain about the things which were being done.' In what gender, number, person, and case is *quae*? Give a reason for each.
11. *posset*. The subjunctive is used because the words of the king are quoted indirectly. He said *sī potes*, 'if you can.'
19. *Ipse*. Notice the use of this word in contrasts, fre-

quently, as here, of a person with that which belongs to him or with his subordinates.

21. 20. *inter sē*, 'to one another.'

22. *esset*, subjunctive in an indirect question. The direct form would be *Quantum periculum est?* ('How great is the danger?').

multās terrās, just as we say 'many lands.'

23. *Eurōpae*. Compare *Thēbānīs*, **10**, 21.

24. *in utrōque litore*, 'on each shore,' 'on both shores.'

25. *columnās*. The ancients believed that the Rock of Gibraltar was the pillar set up by Hercules on the European side.

22. 4. *tantum*, an adverb.

5. *dederit*. See the note on **19**, 22.

9. *quō in locō*. See the note on **11**, 25.

essent. See the note on **21**, 22.

10. *sibi*, the indirect reflexive.

12. *et . . . et*, 'both . . . and.'

18. *prōgredi*, 'from proceeding.'

19. *prohibēbant*, 'attempted to prevent,' imperfect of attempted action. Notice that the use of the imperfect to express customary, repeated, or attempted action follows naturally from its use to denote action going on in past time. The present, the tense which denotes action going on in present time, has the same special uses.

20. *barbari*. This word was used by the Greeks of all other peoples; by the Romans it was used of all but the Greeks and themselves.

24. *cecidērunt*. Let the quantity of the *i* tell you whether this comes from *cadō* or *caedō*. Is *occiderint* a compound of *cadō*, or *caedō*?

25. *in tālibus rēbus*, *i.e.* when a god intervenes in behalf of his favorite.

22. 26. *nihil incommodi*, 'no harm,' literally 'nothing of harm'; *incommodi* is partitive genitive.
23. 2. *quam celerrimē*, 'as rapidly as possible.' *Quam* with the superlative expresses the highest possible degree.
3. *Necesse*, predicate adjective with *erat*, the subject being *hās trānsire*.
5. *citeriōre*. The Romans called upper Italy *Gallia Citerior*, 'Hither Gaul,' because it was occupied by Gallic tribes.
6. *perennī*. Learn the derivation of this word. The meaning of a word may often be seen most easily and remembered most surely by noticing its derivation. *tēcti*, used as predicate adjective.
9. *cōpiam*. Notice carefully the meaning of this word. In what sense have we found the plural *cōpiae* used?
10. *rēbus*, 'preparations.' See the note on *rēs*, 13, 8. *cōsūmperat*. See the note on 14, 3.
11. *omnium opīniōnem*. Hitherto we have had *opīniōnem omnium*, but here *omnium* is made emphatic by being placed first.
15. *itinere*, ablative of cause. *fessus*, 'since he was weary.' Notice that a Latin adjective or participle must often be expanded into a clause in the translation.
16. *Haud = nōn*. It modifies a single word, usually an adjective or adverb.
19. *modo*. See the note on 18, 10. *ingentī māgnitūdine*. Compare *ingentis māgnitūdinis*, 16, 7.
23. *boum*. Learn the declension of this word from the vocabulary.
24. *nē*. A negative clause of purpose is introduced by *nē*.
24. 2. *omnibus locis*. *Locus* modified by an adjective is often used without *in* in the ablative of place.

24. 3. *nūsq̄uam*. We say 'could not find anywhere,' but Latin prefers to combine the negative with another word.
6. *reliquīs*. See the note on *reliquōs centaurōs*, 14, 26.
7. *ē bōbus*. Compare *boum*, 23, 23. With *ūnus* the ablative with *ex* or *dē* is commonly used instead of the partitive genitive.
16. *neque quicquam*. See the note on 10, 4.
21. *mōre suō*, 'according to his custom.'
- turbātus*, 'was confused . . . and.' See the note on *irā . . . interfēcit*, 18, 4.
22. *in*. See the note on *in ātrium*, 7, 3.
25. *respīrandī*. See the note on 12, 26.
25. 2. *quam quōs*, for *quam eōs quōs*.
11. *cui*. See the note on *cui erant*, 13, 5.
12. *Herculi imperāverat*, 'had enjoined upon Hercules.'
17. *Eurystheō*. See the note on *ōrāculō*, 21, 3.
19. *quaesīverat*. With this verb the person of whom the question is asked is expressed in the ablative with *ab*, *dē*, or *ex*.
23. *orbis terrārum*, 'of the world,' literally 'of the circle of lands.'
26. *umeris suis*, ablative of means, but we say 'on his shoulders.'
- nē*. See the note on 23, 24.
- dēcideret*. Notice the force of the prefix *dē*.
27. *mirātus*, 'wondering at.' The perfect participle of deponent verbs is often best rendered into English by a present participle.
26. 3. *Herculi*, dative with *prōdesse*.
- ille*. See the note on *Perseus*, 4, 4.
4. *certō*, the adverb.
6. *vēnisset*. What would the form be in the direct question?
- inquit*. See the note on 14, 28.

26. 7. *filiabus*. To avoid confusion with the corresponding forms of *deus* and *filius*, the dative and ablative plural of *dea* and *filia* sometimes end in *abus*.
sponte. This noun is practically confined to the ablative singular, in prose usually with *meā*, *tuā*, or *suā*, 'of my, your, his own accord.'
9. *posset*, subjunctive because indirect. The thought of Hercules was *sī potest*.
11. *abesset*. This also is indirect, quoting *absum*.
12. *umeris*. See the note on 25, 26.
17. *pauca milia*. Extent of space, like duration of time, is expressed by the accusative.
passuum. See the note on 16, 6.
21. *ita ut*, 'as.'
accēpissent. Hitherto we have found the indicative in causal clauses introduced by *quod*. The subjunctive indicates that the reason is quoted; the Hesperides said *quod accēpimus*.
28. *grātiās agit*. See the note on 6, 16.
27. 2. *ē labōribus*. See the note on 24, 7.
3. *Herculi praecēperat* = *Herculi imperāverat*, 25, 12.
5. *posset*, subjunctive because it quotes the thought of Eurystheus, *poterit*.
6. *ut . . . traheret*. This clause is not itself the object of *dedit*, but in apposition with the object (*Negōtium*).
7. *omniūm*, partitive genitive.
11. *narrāmus*. The present is sometimes used with *antequam* to express future action, as in English with 'before.' See the note on 15, 1.
aliēnum, predicate adjective, the subject of *vidētur* being *pauca . . . prōponere*. In the passive *videō* may mean 'be seen,' but it usually means 'seem.'
13. *qui idem*, 'which also,' literally 'which the same.'
14. *Ut*, 'when.'

27. 15. *dēdūcēbantur*, customary action.

19. *Stygis flūminis*. We say 'river Styx,' but 'Mississippi River.'

quō, ablative of means.

20. *necesse*. See the note on 23, 3.

possent. The subjunctive is used with *antequam* to denote that the action is expected or intended.

21. *in*. We say 'over.'

25. *prius*. Notice that Latin is here more exact than English, using the comparative because only two actions are spoken of.

dedisset, subjunctive because indirect. Charon said *nisi dederis* (future perfect), *nōn trānsveham*, 'unless you first give (shall have given), I will not carry you across.'

28. 1. *mortuū*, used as a noun, 'of the dead man.'

eō cōnsiliō, 'with this purpose,' 'to this end.' The clause *ut . . . posset* is in apposition with *cōnsiliō*.

6. *Ut*. Compare 27, 14.

8. *quod cum fēcissent*, 'and when they had done this.' See the note on *quibus*, 20, 1.

13. *Stābant*, 'there stood.' What is its subject?

15. *mortuū*, dative of indirect object.

et. Notice that ambiguity is avoided by a change of conjunctions, *et* connecting the clauses and *-que* connecting *praemia* and *poenās*. Of these connectives, *et* connects two ideas that are independent of each other and of equal importance; *-que* denotes a close connection, often of two words that together express a single idea; while *ac* or *atque* (see line 18) adds something of greater importance.

18. *et*. *Multi* is often joined by *et* to another adjective modifying the same noun.

24. *ex*. Compare 25, 18.

28. 27. *sē sociōs*, direct object and predicate accusative respectively.
29. 3. *nē*. After verbs of fearing *nē* must be rendered 'that,' *ut* 'that not.' Notice, however, that the negative idea is as clearly present here as in the other clauses introduced by *nē* that we have met, for Charon wishes that the thing may not happen.
13. *fēcisset*, indirect for *fēcēris*.
18. *refūgerit*. See the note on 19, 22.
23. *quae cum ita essent*, 'and this being the case,' 'and so,' literally 'since which things were so.'
24. *liberātus*. See the note on *irā . . . interfēcit*, 18, 4.
25. *quae*, object of *perscribere*, which is the subject of *est*; *longum* is predicate adjective.
26. *est*. We say 'would be.'
aetate, ablative of specification. Translate 'when he was now advanced in age' (i.e. 'late in life'), and see the note on *fessus*, 23, 15.
30. 1. *accidit*. This is one of several impersonal verbs which take for their subject a clause of result (*ut . . . occiderit*).
3. *ut . . . iret*, a clause of result; used as the subject of *esset*, *mōs* being predicate.
- quis*. After *sī*, *nisi*, *nē*, and *num*, this is not the interrogative, but an indefinite pronoun ('any one').
- occidisset*, indirect for *occiderit*, which would be the form used in the laws; or it may be explained as subjunctive by attraction to *iret*.
7. *trāseant*, not 'they are crossing,' but 'they are to cross.' The direct form would be *trāseāmus* ('How in the world are we to get across?'), subjunctive because the question expresses doubt. This is called the deliberative subjunctive.
10. *prōgressus*, 'after advancing.'

- 30.** 11. *revertēbatur*. This verb is deponent in the present, imperfect, and future.
16. *humī*, locative, 'on the ground.'
nē. See the note on **23**, 24.
sui ulciscendī, 'of avenging himself.' This is called the gerundive construction. It is regularly used instead of the gerund when the gerund would have an accusative object (*sē ulciscendī*). Notice that the gerund is a verbal noun; the gerundive a verbal adjective, agreeing with its noun like any other adjective.
17. *morientis*, 'of a dying man.' Compare *mortuī*, **28**, 1.
18. *vis*, from *volō*.
20. *sī . . . vēnerit*, 'if you ever suspect him.' What is the literal meaning? Notice that we use the present, while Latin by the use of the future perfect indicates that the action is to precede that of the main clause.
21. *inficiēs*. The future indicative is sometimes used, as in English, for the imperative.
22. *nihil mali*. See the note on **22**, 26.
suspiciāta. See the note on **25**, 27.
25. *Iolēn, filiam, captivam*, direct object, appositive, and predicate accusative respectively.
26. *domum*. See the note on *ad domum*, **3**, 15.
- 31.** 1. *referret*. See the note on **19**, 6.
 2. *facerent*, subjunctive by attraction. The verb of a clause dependent upon an infinitive is put in the subjunctive when the two clauses are closely connected in thought. We have already met this construction in the case of dependence upon a subjunctive; see the note on **20**, 2.
gerere. Compare **30**, 3. Such phrases as *mōs est* may have as subject either an infinitive or a clause of result.
3. *verita*. This participle is regularly rendered as present.
nē. See the note on **29**, 3.

31. 4. *vestem*. Notice that the position of this word helps to make it clear that it is the object of *infecit* as well as of *dedit*.
5. *suspiciāns*. This does not differ appreciably in force from *suspiciāta*, 30, 22.
8. *exanimātus*, 'beside himself.'
14. *succenderent*. Notice the force of the prefix *sub* in this word and in *subdidit* below.
15. *inductus*, 'moved.'

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33. 1. *alter . . . alter*, 'one . . . the other.' Remember that this word is used to denote one of two given persons or things. We have in this passage an instance of the chiasitic order, in which variety and emphasis are gained by reversing the position of the words in the second of two similar expressions. Here the two names are brought together by this device.
3. *rēgni*, objective genitive, *i.e.* a genitive used to denote the object of the feeling *cupiditate*.
6. *ex amicis*. *Quidam*, like *unus*, commonly has *ex* or *dē* and the ablative, instead of the partitive genitive.
10. *puerum mortuum esse*, 'that the boy was dead,' literally 'the boy to be dead.' This is indirect for *Puer mortuus est*, 'The boy is dead.' Notice carefully what changes Latin makes in quoting such a statement indirectly, and what the changes are in English. We have already met two constructions of indirect discourse, the subjunctive in indirect questions, and the subjunctive in informal indirect discourse. By the latter is meant a subordinate clause which, though not forming part of a formal quotation, has the subjunctive to show that not the speaker or writer

but some other person is responsible for the idea it expresses (see the notes on *dedisset*, 27, 25, and *occidisset*, 30, 3). In indirect discourse, then, a statement depending upon a verb of saying, thinking, knowing, perceiving, or the like has its verb in the infinitive with the subject in the accusative; a command or question has its verb in the subjunctive; and any clause modifying such a statement, command, or question has its verb in the subjunctive.

33. 13. intellegent. See the note on 14, 20.

14. *nesciō quam fābulam*, 'some story or other.' Notice that *nesciō* with the interrogative pronoun is equivalent to an indefinite pronoun.

19. *ōrāculum*. Read again the description beginning at the bottom of page 11.

21. *quis*. See the note on 30, 3.

Post paucis annis, 'a few years later,' literally 'later by a few years.' *Post* is here an adverb, and *paucis annis* ablative of degree of difference. The expression is equivalent to *post paucos annos*.

22. *accidit*. See the note on 30, 1.

factūrus, 'intending to make.' The future participle with a form of *sum* is used to express an intended or future action. This is called the active periphrastic conjugation.

23. *certam*. See the note on 5, 13.

24. *Diē cōstitutā*, ablative of time.

26. *a pueritiā*. Compare *ā puerō*, 9, 20.

34. 2. transeundō flūmine. See the note on *suī ulciscendī*, 30, 16.

nesciō quō. See the note on 33, 14.

4. *ūnō pede nūdō*, 'with one foot bare,' the ablative absolute. This construction consists of two parts, a noun or pronoun corresponding to the subject of a

clause, and a participle corresponding to the verb of a clause. A predicate noun or adjective may take the place of the participle. In the latter case the use of the participle 'being' will show the two parts in the relation of subject and predicate, 'one foot being bare.'

- 34. 6. demonstrāvisset**, subjunctive because subordinate in indirect discourse. See the note on **33, 10**. Pelias thought, *Hic est homō quem orāculum demonstrāvit*.
- 9. vellus aureum**. Phrixus and his sister Helle were about to be put to death, when they were rescued by a ram with fleece of gold, who carried them off through the air. Helle fell from the ram's back into the strait that separates Europe and Asia, called after her the Hellespont, 'Helle's sea,' and known to us as the Dardanelles. Phrixus came safely to Colchis, and here he sacrificed the ram and gave the fleece to Aeetes. Read Mr. D. O. S. Lowell's *Jason's Quest*.
- 11. ut . . . potirētur**. See the note on **27, 6**.
hōc vellere. *Potior* takes the same construction as *vēscor*, for which see the note on **16, 19**.
- 16. iter**, accusative of extent.
- 20. ūsuī**, dative of purpose. We say 'of use' or 'useful.'
- 24. operī**, dative after the compound with *prae*. Notice that not all verbs compounded with prepositions govern the dative. Many compounds of *ad*, *ante*, *com* (for *cum*), *in*, *inter*, *ob*, *post*, *prae*, *prō*, *sub*, and *super* do have the dative, and some compounds of *circum*. You will find it profitable to keep a list of all such compound verbs governing the dative that you meet in your reading.
- 25. nē . . . quidem**, 'not . . . even.' The word emphasized must stand between *nē* and *quidem*.

34. 25. *ad laborem*. See the note on *ad quietem*, 14, 1.
26. *Ad multitudinem transportandam*, used like *ad laborem*.
The gerundive in this use is very common.
27. *quibus*. The antecedent *eae* is not expressed. Notice that *utor* governs the same case as *vescor* and *potior*. Two other deponent verbs, not found in this book, take this construction, namely *fruor*, 'enjoy,' and *fungor*, 'perform.'
- nostrō mari*, *i.e.* the Mediterranean.
- cōsuēvimus*. See the note on *cōsuēverat*, 10, 9.
35. 8. *citharoedum*. It was said that Orpheus made such sweet music on his golden harp that wild beasts, trees, and rocks followed him as he moved. By his playing he even prevailed upon Pluto to give back his dead wife Eurydice.
- Thēseum*, a mythical hero, whose exploits resemble and rival those of Hercules. The most famous of them was the killing of the Minotaur. Theseus was the national hero of Athens.
- Castorem*, the famous tamer of horses and brother of Pollux, the boxer. Read Macaulay's *Lays of Ancient Rome*, *The Battle of the Lake Regillus*.
10. *quōs*, the subject of *esse*. Its antecedent is *eōs*, line 11. The relative frequently precedes in Latin, but the antecedent must be translated first.
16. *Argonautae*. Notice the composition of this word.
24. *dēicerentur*, part of the result clause.
26. *arbitrātī*. See the note on 25, 27.
- ēgredi*. See the note on 22, 18.
27. *pūgnātum est*. See the note on 20, 4.
36. 5. *Postridiē eius diē*, 'the next day,' more literally 'on the day following that day.' This idea may be expressed by *postridiē* alone, and the fuller expression is simply more formal.

- 36.** 9. *in ancoris*, 'at anchor.'
10. *habèrent*. See the note on **34**, 6.
11. *ex Argonautis*. See the note on **33**, 6.
13. *Qui*, 'he.' See the note on *quibus*, **20**, 1.
dum quaerit, 'while looking for.' The present indicative with *dum* is often to be translated by a present participle.
15. *vidissent*. We say 'saw,' but Latin makes it plain that the seeing (and falling in love) came before the attempt to persuade.
et. Keep a list of all intransitive verbs which are used with the dative.
16. *negāret*. This verb is commonly used instead of *dīcō* when a negative statement follows; when thus used, it should be translated by 'say' with the appropriate negative, here 'said that he would not.'
- 37.** 1. *prae buisset*, subjunctive in a subordinate clause of indirect discourse.
2. *supplicī*. See the note on **7**, 8.
6. *accubuerat*. The Romans reclined at table, supporting themselves on the left arm and taking the food with the right hand. They naturally represented others as eating in the same way.
appositum, 'that had been placed before him.' See the note on *exanimātum*, **14**, 4.
7. *Quō . . . morerētur*, 'and so it came to pass that Phineus was nearly dying of starvation,' literally 'that not much was wanting but that Phineus would die.' *Ut . . . abesset* is a clause of result, the subject of *factum est*; *quīn . . . morerētur* is a form of subordinate clause with subjunctive verb used after certain negative expressions; *famē* is ablative of cause. Notice that *famēs* has a fifth-declension ablative, but is otherwise of the third declension.

- 37.** 9. *Rēs male sē habēbat*, 'the situation was desperate.'
What is the literal meaning?
12. *opiniōnem virtūtis*, 'reputation for bravery.'
13. *quīn ferrent*. Negative expressions of doubt are regularly followed by *quīn* and the subjunctive.
16. *quantō in periculō*. See the note on 11, 25.
suae rēs, 'his affairs.' See the note on *rēs*, 13, 8.
17. *repperissent*. Phineus used the future perfect indicative.
22. *nihil*, used adverbially.
23. *āera*. See the note on 4, 11.
27. *Hōc factō*, 'when this had been accomplished.' See the note on 34, 4. The ablative absolute is often used instead of a subordinate clause of time, cause, condition, or the like.
- 38.** 1. *referret*. See the note on 6, 16.
3. *eō cōsiliō*. See the note on 28, 1.
4. *nē quis*, 'that no one.' Negative clauses of purpose and negative clauses of result may be distinguished by the negative: *nē*, *nē quis*, etc., for purpose; *ut nōn*, *ut nēmō*, etc., for result.
parvō intervāllō, 'a short distance apart,' ablative absolute. See the note on 34, 4.
5. *in medium spatium*, 'between them.'
7. *quid faciendum esset*, 'what was to be done.' The gerundive is used with *sum* to denote necessary action. This is called the passive periphrastic conjugation.
8. *sublātis . . . solvit*, 'weighed anchor and put to sea.'
What is the literal translation? The ablative absolute is often best translated by a coördinate verb, and this requires a change of voice, for the lack of a perfect active participle in Latin is the reason for the use of the ablative absolute in such cases. If there were a perfect active participle, it would stand in the

nominative, modifying the subject, as we have found the perfect participle of deponent verbs doing.

38. 11. *rēctā* . . . *spatium*, 'straight between them.'
12. *caudā tantum amissā*, 'having lost only its tail-feathers.'
- Notice that we change the voice, as in line 8, and that the use of the ablative absolute is resorted to here for the same reason as in that passage. Make sure at this point that you know three ways in which the ablative absolute may be translated, as in this passage, as in line 8, and as suggested in the note on 37, 27).
14. *concurrerent*, 'could rush together.' See the note on *possent*, 27, 20.
- intellegentēs*, equivalent to *cum intellegerent*.
17. *dis*, the usual form of the dative and ablative plural of *deus*, as *dī* of the nominative plural.
- quōrum*, equivalent to *cum eōrum*. A relative clause of cause, like a *cum*-clause of cause, has its verb in the subjunctive.
27. *negābat*. See the note on 36, 16.
39. 1. *trādītūrum*. In infinitives formed with participles *esse* is often omitted.
- prius*. See the note on 27, 25.
3. *Primum*. See the note on 12, 16.
4. *iungendī erant*. See the note on 38, 7.
8. *rei bene gerendae*, 'of accomplishing his mission.'
- What is the literal meaning?
10. *rem aegrē ferēbat*, 'she was greatly distressed.' What is the literal meaning?
12. *Quae . . . essent*. See the note on 29, 23.
13. *medicinae*, objective genitive.
14. *Mediā nocte*. See the note on 9, 5.
- Insciente patre*, 'without the knowledge of her father,' ablative absolute.

39. 15. *vēnit*. See the note on 3, 13.
 17. *quod . . . cōfirmāret*, a relative clause of purpose.
 19. *essent*, subjunctive in informal indirect discourse, or by attraction to *oblineret*.
 20. *hominibus*. See the note on 34, 24.
 21. *māgnitūdine et vīribus*, ablative of specification.
40. 2. *nihil valēre*, 'prevailed not.'
 5. *quā in rē*. See the note on 11, 25.
 6. *cōnfecerit*. See the note on 19, 22.
 8. *quōs*. See the note on *quibus*, 20, 1.
 9. *autem*. See the note on 5, 8.
 10. *essent*, subjunctive by attraction.
 11. *quōdam*, 'some.'
 16. *gīgnerentur*, 'should be born.' With *dum*, 'until,' the subjunctive is used of action anticipated, as with *antequam* (see the note on *possent*, 27, 20).
 19. *omnibus agrī partibus*. See the note on 18, 6.
 20. *mīrum in modum* = *mīrō modō*.
 25. *nesciō cūr*, 'for some reason.' See the note on 33, 14.
 28. *nūllō negōtiō*, 'with no trouble,' 'without difficulty.'
41. 3. *quā tulisset*. See the note on 37, 13.
 15. *quam primum*, 'as soon as possible.' See the note on 23, 2.
 16. *āvectūrum*. See the note on *trāditūrum*, 39, 1.
 17. *Postridiē eius diēi*. See the note on 36, 5.
 19. *locō*. The antecedent is frequently thus repeated in the relative clause.
 21. *quī . . . essent*, 'to guard the ship.' See the note on 13, 16.
 22. *ipse*. See the note on 21; 19.
 27. *quidam*. This word may sometimes be rendered by the indefinite article.
 28. *dēmōnstrāvimus*. See the note on *nārrāvimus*, 14, 17.
42. 5. *dormit*. See the note on *fugit*, 4, 25.

42. 12. aliqui. Learn from the vocabulary the difference between *aliquis* and *aliqui*.

mātūrandum sibi, 'they ought to hasten,' more literally 'haste ought to be made by them'; *mātūrandum (esse)* is the impersonal passive, and *sibi* the so-called dative of the agent. With the gerundive the person who has the thing to do is regularly expressed in the dative.

16. *mirāti*. See the note on **25, 27**.

20. *dīs*. See the note on **38, 17**.

21. *ēvenisset*. See the note on *accēpissent*, **26, 21**.

23. *vigiliā*. The Romans divided the day from sunrise to sunset into twelve hours (*hōrae*), the night from sunset to sunrise into four watches (*vigiliae*).

24. *neque enim*. See the note on **7, 12**.

25. *inimicō animō*, ablative of description.

43. 2. hōc dolōre, 'this anger,' i.e. 'anger at this.'

Nāvem longam, 'war-galley,' 'man-of-war.' The adjective contrasts the shape of the man-of-war with that of the merchantman.

4. *fugientis*, used as a noun, 'the fugitives.'

6. *quā*, ablative of means.

7. *quā*, 'as,' but in the same construction as *eādem celeritāte*.

8. *Quō . . . caperentur*. See the note on **37, 7**.

9. *neque . . . posset*, 'for the distance between them was not greater than a javelin could be thrown.' What is the literal translation? The clause *quō . . . posset* denotes result; the distance was not *so great that* a javelin could not be thrown from one ship to the other.

11. *vidisset*. See the note on **36, 15**.

15. *fugiēns*, 'when she fled.' See the note on *Jesus*, **23, 15**.

18. *filii*. See the note on **7, 8**.

43. 19. *Neque . . . fefellit*, 'and Medea was not mistaken.'
What is the literal meaning?
20. *ubi primum*, 'as soon as,' literally 'when first.'
24. *prius*, not to be rendered until *quam* is reached. The two words together mean 'before,' more literally 'earlier than,' 'sooner than.' They are sometimes written together (*priusquam*).
25. *nihil . . . esse*, 'that it would be of no advantage to him.'
44. 5. *pollicitus erat*. Verbs of promising do not usually take in Latin the simple present infinitive, as in English, but the construction of indirect discourse.
10. *mihi*. The dative of reference is often used in Latin where we should use a possessive in English. Translate here as if the word were *meus*, modifying *diēs*.
11. *Liceat mihi*, 'permit me,' literally 'let it be permitted to me.' Commands and entreaties in the third person are regularly expressed in the subjunctive.
dum vivam, 'so long as I live.' The verb with *dum* 'so long as' is not restricted to the present, as with *dum* 'while,' but any tense of the indicative may be used. We have here the future indicative, or the present subjunctive by attraction.
12. *tū*. The nominative of the personal pronouns is commonly expressed only when emphatic. Here the use of the pronoun makes the promise more positive.
15. *rem aegrē tulit*, 'was vexed.' Compare 39, 10.
20. *Vultisne*, the verb *vultis* and the enclitic *-ne*, which is used to introduce a question, and is incapable of translation. *Num* (line 21) introduces a question to which a negative answer is expected, and is likewise not to be translated, except in so far as its effect is reproduced by the form of the question or the tone of incredulity with which the words are spoken.
28. *effervēsceret*. See the note on 40, 16.

45. 3. *stupentēs*, 'in amazement.'
5. *Vōs*. See the note on 44, 12. *Vōs* and *ego* in the next sentence are contrasted.
7. *Quod ubi*. See the note on 28, 8.
10. *necāvērunt*. See the note on *interfēcit*, 13, 18.
13. *quibus*. For the case see the note on *quibus*, 34, 27.
15. *rē vērā*, 'really.'
18. *aegrē tulērunt*, 'were indignant at.' Compare 39, 10, and 44, 15.
23. *Creonti*. See the note on *cui erant*, 13, 5.
25. *nūntium*, 'a notice of divorce.'
26. *dūceret*. See the note on *dūxit*, 6, 18.
28. *ultīram*. See the note on 39, 1.
46. 1. *Vestem*. Compare the story of the death of Hercules, pp. 30, 31.
3. *quis*. See the note on 30, 3.
induisset, subjunctive by attraction.
5. *nihil mali*. See the note on 22, 26.
16. *itaque*, not the adverb *itaque*, but the adverb *ita* and the enclitic conjunction *-que*.
- āera*. See the note on 4, 11.
21. *in eam partem*, 'to that side.'

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49. 4. *insidias*. This refers to the story of the wooden horse.
9. *quem*, subject of *excōgitāsse*. The English idiom is 'who, some say, devised.' Notice that *excōgitāsse* is contracted from *excōgitāvisse*.
10. *quō*, ablative of means.
19. *aliae . . . partis*, 'some in one direction and some in another,' but Latin compresses this into the one clause 'others in other directions.'
20. *quā*. See the note on 43, 6.

49. 26. quibusdam, dative with *obviam facti*, 'having fallen in with,' 'having met.'
27. Accidit. See the note on 30, 1.
50. 2. gustāssent, contracted from *gustāvissent*.
patriae et sociōrum. Verbs of remembering and forgetting take the genitive or the accusative, but *oblīvīscor* prefers the former.
4. cibō. See the note on 16, 19.
5. hōrā septimā. See the note on 42, 23.
11. docuērunt. See the note on 4, 26.
51. 6. tantum, the adverb.
23. sē, 'they,' i.e. himself and his companions.
praedandī causā, 'to steal.' Purpose is frequently thus expressed by *causā* with the genitive of the gerund or gerundive. What other ways of expressing purpose have you met in your reading?
24. a Trōiā. The preposition is sometimes used with names of towns, with the meaning 'from the direction of' or 'from the neighborhood of.'
25. esse. It will help you to understand indirect discourse if you will try to discover what words would be used to express the idea in the direct form. Here, for instance, the exact words of Ulysses would have been in Latin: *Neque mercātorēs sumus neque praedandī causā vēnimus; sed ā Trōiā redeuntēs vī tempestātum ā rēctō cursū dēpulsī sumus*.
27. ubi . . . essent. The question of Polyphemos was *Ubi est nāvis quā vectī estis?*
sibi . . . esse, 'that he must be exceedingly careful.' See the note on *mātūrandum sibi*, 42, 12.
29. in . . . esse, 'had been driven on the rocks and entirely dashed to pieces.' See the note on *īrā . . . interfēcit*, 18, 4.
52. 1. *membris eōrum divulsis*, 'tearing them limb from limb.'

52. 4. *nē . . . quidem*. See the note on 34, 25.
6. *tam*. Notice that the force of a second demonstrative word is lost in the English rendering. So *hic tantus vir*, 'this great man,' etc.
7. *humī*. See the note on 30, 16.
prōstrātus, 'throwing himself down.' See the note on *continēbantur*, 20, 26.
8. *rei gerendae*, 'for action.' Compare 39, 8.
9. *in eō . . . transfigeret*, 'was on the point of transfixing.'
The clause of result *ut . . . transfigeret* is explanatory of *in eō*.
13. *nihil sibi prōfutūrum*. See the note on 43, 25.
17. *hōc cōnātū*. See the note on 13, 11.
18. *nūllā . . . oblātā*, 'since no hope of safety presented itself.' See the note on *continēbantur*, 20, 26.
21. *et*. See the note on 28, 18.
23. *lātūrī essent*, 'would bring,' more literally 'were going to bring.' Notice that in subjunctive constructions the periphrastic form is necessary to express future action clearly, since the subjunctive has no future.
25. *quod*, object of the implied *fēcerat*.
53. 14. *quō*. See the note on 43, 7.
15. *id . . . salūtī*, 'and this was his salvation,' literally 'that which was for safety to him.' For the datives see the note on 13, 16.
20. *tertium*, the adverb.
22. *Nēmīnem*. Why is the accusative used?
27. *inquit*. See the note on 14, 28.
28. *quam facultātem*, for *facultātem quam*. The antecedent is often thus attracted into the relative clause.
nē omittāmus, 'let us not neglect,' the hortatory subjunctive.
29. *rei gerendae*. See the note on 52, 8.
54. 1. *extrēmum pālum*, 'the end of the stake.' Other ad-

jectives denoting a part of the object named by the noun they modify are *medius*, 'the middle of'; *cēterus*, 'the rest of'; *reliquus*, 'the rest of'; *prīmus*, 'the first of'; *summus*, 'the top of'; *īmus*, 'the bottom of.'

54. 5. *dum errat*, 'wandering.'
23. *pecus*. Is this *pecus*, *pecoris*, or *pecus*, *pecudis*? See the note on *pecora*, 20, 26.
24. *vēnerat*. We say 'came,' but the Latin by the use of the pluperfect denotes that this action preceded that of *trāctābat*.
55. 1. *quās*. See the note on *quibus*, 20, 1.
inter sē. Compare 21, 20.
 5. *fore*, 'would happen.'
15. *aliquod*. Compare 42, 12, and the note.
16. *id . . . erat*, 'as was indeed the case.'
17. *auxiliandī causā*. See the note on 51, 23.
26. *corruptum coniēcit*, 'seized and threw.'
27. *nōn . . . submergerentur*. See the note on 37, 7.
56. 4-6. These verses and those on p. 57 and p. 59 are quoted from Vergil's *Aeneid*.
6. *vinclis*, for *vinculis*.
8. *virīs*. Let the quantity of the first *i* tell you from what nominative this word comes.
11. *sibi proficiscendum*. See the note on *mātūrāndum sibi*, 42, 12.
13. *iam profectūrō*, 'as he was now about to set out.'
16. *nāvigantī*, 'to one sailing.'
25. *mirābantur*, 'had been wondering.' With *iam dūdum* and similar expressions the imperfect denotes action begun some time before and still going on at the given past time. This is similar to the use of the present already commented on (see the note on *es*, 4, 1).

- 56. 28. cēlata**, plural because of the plural expression *aurum et argentum*.
- 57. 1. venti**, subject of *ruunt* and *perflant*.
2. *velut āgmine factō*, 'as if formed in column.'
3. *data*. *Est* is omitted.
10. *prōiēcissent*. See the note on *accēpissent*, **26**, 21.
13. *in terram āgrediendum esse*, 'that a landing must be made.'
18. *quam*, an adverb modifying *crūdēli*.
19. *essent*, informal indirect discourse or subjunctive by attraction.
20. *vellet*, subjunctive of characteristic. This name is given to the subjunctive when used in relative clauses to define or restrict an indefinite or general antecedent. So here it is not 'no one was found,' but 'no one willing to undertake this task was found.'
21. *dēducta est*, 'came.'
23. *praeesset*, subjunctive of purpose.
25. *ēvenit*. This verb takes the same construction as *accidit*, **30**, 1.
- 58. 1. nihil**. See the note on **37**, 22.
2. *mortī*. Compare **49**, 26.
5. *aliquantum itineris*, 'some distance on the journey.'
The two words are accusative of extent of space and partitive genitive respectively.
11. *sibi*, 'for them,' dative of reference.
12. *foris*. This is translated like *forās* above, but the former was originally locative and is therefore used with verbs of rest; the latter, accusative of place whither and therefore used with verbs of motion.
15. *accubuērunt*. See the note on **37**, 6.
25. *perturbātus*, used as a predicate adjective, 'agitated.'
27. *correptō*. See the note on **38**, 8.

59. 1. *quid*. See the note on *quis*, 30, 3.
gravius, 'serious.'
- eī. The direct form of these two speeches would be:
*Sī quid gravius tibi acciderit, omnium salūs in
 summō discriminē erit; and Nēmīnem invitum mēcum
 addūcam; tibi licet, sī māvis, in nāvī manēre; ego ipse
 sine ullō praesidiō rem suscipiam.* Notice that *ego*
 is not used to represent *sē* of line 2, but is used for
sē of line 4 for the sake of the contrast with *tibi*.
6. *nūllō*. Instead of the genitive and ablative of *nēmō*,
nūllius and *nūllō* are regularly used.
7. *Aliquantum itineris*. See the note on 58, 5.
10. in *eō* . . . *intrāret*. See the note on 52, 9.
11. eī. Compare 49, 26, and 58, 2.
14. *Circēs*, a Greek form of the genitive.
16. *Num*. See the note on 44, 20. *Nōne* (line 14) is used
 to introduce a question to which an affirmative
 answer is expected.
18. *nūllis*. See the note on 24, 3.
22. *tetigerit*. See the note on 30, 20.
tū . . . *faciās*, 'see that you draw your sword and make
 an attack upon her.'
24. *visūs*, 'sight.' The use of the plural is poetic.
25. *tenuem* . . . *auram*. The order of the words here is poetic.
60. 1. *atque*, 'as.' After adjectives and adverbs denoting
 likeness and unlikeness, this use of *atque* is regular.
3. *dēpulsa est*. See the note on 4, 26.
4. *sibi*. See the note on 58, 11.
11. *ut* . . . *erat*, 'as he had been instructed,' more literally
 'as had been enjoined upon him.' An intransitive
 verb must be used impersonally in the passive, for
 it is the direct object of the active voice that be-
 comes the subject of the passive. If the intransitive
 verb takes a dative in the active, this dative is kept

in the passive. Notice that the corresponding English verbs are transitive, and that the dative may therefore be rendered as the object in the active construction and as the subject in the passive.

60. 13. sēnsisset. See the note on *vidissent*, **36, 15.**

14. sibi vitam adimeret, 'take her life.' The dative of reference is thus used after some compound verbs to name the person from whom a thing is taken. This construction is sometimes called the dative of separation.

15. timōre perterritam. See the note on **14, 11.**

20. ei pedēs, 'his feet.' See the note on **44, 10.**

21. imperāasset, contracted from *imperāvisset*.

22. in atrium. See the note on **7, 3.**

26. sunt, goes with *reducti*.

29. reliquīs Graecis, indirect object of *diceret*.

30. Circaeam. Notice that this use of the adjective instead of the genitive often cannot be imitated in the English rendering, but must be translated by the possessive case or a prepositional phrase.

61. 8. ei persuāsum sit, 'he was persuaded.' See the note on **60, 11.** The clause *ut . . . manēret* is the subject of *persuāsum sit*; if the latter were active, the clause would be its object. For the tense of *persuāsum sit* see the note on **19, 22.**

10. cōsūmpserat. See the note on **14, 3.**

patriae, objective genitive, to be rendered, as often, with 'for.'

15. āsuī. See the note on **34, 20.**

23. antequam perveniret. We say 'before he could come.' See the note on *possent*, **27, 20.**

24. hōc locō. See the note on **24, 2.**

longum est. We say 'would be tedious' or 'would take too long.'

VOCABULARY

ABBREVIATIONS

abl.	= ablative.	infin.	= infinitive.
acc.	= accusative.	interrog.	= interrogative.
act.	= active.	loc.	= locative.
adj.	= adjective.	m.	= masculine.
adv.	= adverb.	n.	= neuter.
comp.	= comparative.	part.	= participle.
conj.	= conjunction.	pass.	= passive.
dat.	= dative.	perf.	= perfect.
dem.	= demonstrative.	pers.	= personal.
f.	= feminine.	plur.	= plural.
freq.	= frequentative.	prep.	= preposition.
gen.	= genitive.	pron.	= pronoun or pro-
ger.	= gerundive.		nominal.
impers.	= impersonal.	rel.	= relative.
indecl.	= indeclinable.	sing.	= singular.
indef.	= indefinite.	superl.	= superlative.

The hyphen in initial words indicates the composition of the words.

A

ā or **ab** (the former never used before words beginning with a vowel or *h*), prep. with abl., *away from, from; of; by.*

abditus, -a, -um [part of **abdō**], *hidden, concealed.*

ab-dō, -dere, -didī, -ditus, *put away, hide.*

ab-dūcō, -dūcere, -dūxī, -ductus, *lead or take away.*

ab-eō, -ire, -iī, -itūrus, *go away, depart.*

abiciō, -icere, -iēcī, -iectus [ab + **iaciō**], *throw away.*

abripio, -ripere, -ripuī, -reptus [ab

+ **rapio**], *snatch away, carry off.*

abscidō, -cidere, -cidi, -cīsus [abs = ab + **caedō**], *cut away or off.*

ab-scindō, -scindere, -scidi, -scissus, *tear away or off.*

ab-sum, abesse, āfuī, āfutūrus, *be away, be absent, be distant; be wanting.*

ab-sūmō, -sūmere, -sūmpsī, -sūmptus, *take away, consume, destroy.*

Absyrthus, -ī, m., *Absyrthus.*

ac, see **atque**.

Acastus, -ī, m., *Acastus.*

accendō, -cendere, -cendi, -cēnsus, *kindle, light.*

accidō, -cidere, -cidī [ad + cadō], *fall to or upon; befall, happen.*

accipiō, -cipere, -cēpi, -ceptus [ad + capiō], *take to oneself, receive, accept; hear; suffer.*

accumbō, -cumbere, -cubui, -cubitus, *lie down (at table).*

accurrō, -currere, -curri, -cursus [ad + currō], *run to, come up.*

acer, **ācris**, **ācre**, *sharp, shrill.*

aciēs, -iē, f., *line of battle.*

Acrisius, -i, m., *Acrisius.*

ācriter [ācer], *adv., sharply, fiercely.*

ad, *prep. with acc., to, toward; at, near; for.*

ad-amō, -amāre, -amāvi, -amātus, *feel love for, fall in love with.*

ad-dūcō, -dūcere, -dūxi, -ductus, *lead to, bring, take; induce, influence.*

ad-eō, -ire, -ii, -itus, *go to, approach.*

ad-ferō, *adferre*, **attuli**, **adlātus**, *bear to, bring.*

ad-ficiō, -ficere, -fēcī, -fectus [ad + faciō], *do to, move, affect; visit, afflict.*

ad-fligō, -fligere, -fixi, -flictus, *dash to, shatter.*

adhibeō, -hibēre, -hibui, -hibitus [ad + habeō], *hold to, employ, show.*

ad-hūc, *adv., to this point, up to this time, yet, still.*

adiciō, -icere, -iēcī, -iectus [ad + iaciō], *throw to, throw, hurl.*

adimō, -imere, -ēmī, -ēemptus [ad + emō], *take to oneself, take away.*

aditus, -ūs [adeō], m., *approach, entrance.*

ad-iungō, -iungere, -iūnxi, -iūnctus, *join to, join.*

ad-ligō, -ligāre, -ligāvi, -ligātus, *bind to, bind.*

Admēta, -ae, f., *Admeta.*

ad-miror, -mirāri, -mirātus, *wonder at, admire.*

ad-mittō, -mittere, -misi, -missus, *send to, admit; allow.*

ad-stō, -stāre, -stiti, *stand at or near.*

adulēscēns, -entis, m., *youth, young man.*

adulēscientia, -ae [adulēscēns], f., *youth.*

ad-ūrō, -ūrere, -ūssi, -ūstus, *set fire to, burn, scorch, sear.*

ad-veniō, -venīre, -vēni, -ventus, *come to or toward, approach, arrive.*

adventus, -ūs [adveniō], m., *approach, arrival.*

Aeacus, -i, m., *Aeacus.*

aedificō, -āre, -āvi, -ātus [aedis + faciō], *make a building, build.*

aedis, -is, f., *sing. temple, plur. house.*

Acētēs, -ae, m., *Aeetes.*

aegrē [aeger, sick], *adv., ill, with difficulty.*

Aegyptiī, -ōrum, m. pl., *Egyptians.*

aēneus, -a, -um [aes], *of copper or bronze.*

Aeolia, -ae [Aeolus], f., *Aeolia.*

Aeolus, -i, m., *Aeolus.*

āēr, **āeris**, m., *air.*

aes, **aeris**, n., *copper, bronze.*

Aesōn, -onis, m., *Aeson.*

aestās, -tātis, f., *summer.*

aetās, -tātis, f., *age.*

Aethiopēs, -um, m. plur., *Ethiopians.*

Aetna, -ae, f., *Etna.*

ager, **agri**, m., *field, land.*

āgmen, -minis [agō], n., *band, column.*

āgnōscō, -gnōscere, -gnōvi,

- gnitus [ad + (g)nōscō, *come to know*], recognize.
- agō, agere, ēgī, āctus, *drive; do; pass, lead; grātiās agere, see grātia.*
- āla, -ae, f., *wing.*
- albus, -a, -um, *white.*
- Alcmēna, -ae, f., *Alcmēna.*
- aliēnus, -a, -um [alius], *belonging to another, out of place.*
- ali-quandō, adv., *at some time or other; finally, at length.*
- ali-quantum, -quantī, n.; *some-what.*
- ali-quī, -qua, -quod, indef. pron. adj., *some, any.*
- ali-quis, -quid, indef. pron., *some-one, any one, something, anything, some, any.*
- aliter [alius], adv., *in another way, otherwise, differently.*
- alius, -a, -ud, *another, other; alii . . . alii, some . . . others.*
- alō, -ere, -ui, -tus, *nourish.*
- Alpēs, -ium, f. plur., *Alps.*
- alter, -era, -erum, *one or the other (of two); another, second.*
- altus, -a, -um [part. of alō], *high, deep; altum, -i, n., the deep.*
- Amāzonēs, -um, f. plur., *Amazons.*
- āmentia, -ae [ā + mēns, *mind*], f., *madness.*
- amicus, -i, m., *friend.*
- ā-mittō, -mittere, -misi, -missus, *send away, lose.*
- amō, -āre, -āvī, -ātus, *love.*
- amor, -ōris [amō], m., *love.*
- ā-moveō, -movēre, -mōvī, -mōtus, *move away.*
- amphora, -ae, f., *jar, bottle.*
- an, conj., or (in questions).
- ancora, -ae, f., *anchor; in ancoris, at anchor.*
- Andromēda, -ae, f., *Andromēda.*
- anguis, -is, m. and f., *serpent, snake.*
- anima, -ae, f., *breath, soul, life.*
- animadvertō, -vertere, -verti, -versus [animus + ad-vertō], *turn the mind to, observe.*
- animus, -i, m., *mind; heart; spirit, courage.*
- annus, -i, m., *year.*
- ante, prep. with acc. and adv., *before.*
- anteā [ante], adv., *before.*
- antecellō, -cellere, *surpass, excel.*
- ante-quam, conj., *before than, sooner than, before.*
- antiquus, -a, -um, *ancient.*
- antrum, -i, n., *cave.*
- ānxius, -a, -um, *anxious.*
- aper, apri, m., *wild boar.*
- aperiō, -īre, -ui, -tus, *open.*
- apertus, -a, -um [part. of aperiō], *open.*
- Apollō, -inis, m., *Apollo.*
- appellō, -pellāre, -pellāvī, -pellātus, *call, name.*
- appellō, -pellere, -pulī, -pulsus [ad + pellō], *drive to, bring to; with or without nāvem, put in.*
- appetō, -petere, -petivī, -petitus [ad + petō], *draw near.*
- appōnō, -pōnere, -posui, -positus [ad + pōnō], *put to or near, set before, serve.*
- appropinquō, -propinquāre, -propinquāvī, -propinquātus [ad + propinquō], *approach to, approach.*
- apud, prep. with acc., *among, with.*
- aqua, -ae, f., *water.*
- āra, -ae, f., *altar.*
- arbitror, -ārī, -ātus, *consider, think, judge.*
- arbor, -oris, f., *tree.*
- arca, -ae, f., *chest, box, ark.*
- Arcadia, -ae, f., *Arcadia.*
- arcessō, -ere, -ivī, -itus, *call, summon, fetch.*
- arcus, -ūs, m., *bow.*

ardeō, ardēre, ārsi, ārsus, *be on fire, burn.*
 argentum, -ī, n., *silver.*
 Argō, Argūs, f., *the Argo.*
 Argolicus, -a, -um, *of Argolis* (the district of Greece in which Tiryns was situated), *Argolic.*
 Argonautae, -ārum [Argō + nauta], m. plur., *Argonauts.*
 Argus, -ī, m., *Argus.*
 ariēs, -etis, m., *ram.*
 arma, -ōrum, n. plur., *arms, weapons.*
 armātus, -a, -um [part. of armō], *armed.*
 armō, -āre, -āvī, -ātus [arma], *arm, equip.*
 arō, -āre, -āvī, -ātus, *plow.*
 ars, artis, f., *art.*
 ascendō, -scendere, -scendi, -scēnsus [ad + scandō], *climb to, ascend, mount.*
 aspiciō, -spicere, -spēxi, -spectus [ad + speciō], *look at or on, behold.*
 at, conj., *but.*
 Athēnae, -ārum, f. plur., *Athens.*
 Atlās, -antis, m., *Atlas.*
 atque or ac (the latter never used before words beginning with a vowel or *h*), conj., *and*; after words of comparison, *as, than.*
 ātrium, -ī, n., *hall.*
 attingō, -tingere, -tigi, -tāctus [ad + tangō], *touch at.*
 audācia, -ae [audāx, *bold*], f., *boldness, audacity.*
 audeō, audēre, ausus sum, *dare.*
 audiō, -īre, -ivī, -ītus, *hear; listen or attend to.*
 auferō, auferre, abstuli, ablātus [ab + ferō], *bear away, carry off.*
 aufugiō, -fugere, -fūgi [ab + fugiō], *flee or run away.*
 Augēās, -ae, m., *Augeas.*

aura, -ae, f., *air, breeze.*
 aureus, -a, -um [aurum], *of gold, golden.*
 auris, -is, f., *ear.*
 aurum, -ī, n., *gold.*
 aut, conj., *or*; aut... aut, *either... or.*
 autem, conj., *moreover; but, however; now.*
 auxiliior, -āri, -ātus [auxilium], *help.*
 auxilium, -ī, n., *help, aid.*
 ā-vehō, -vehere, -vexī, -vectus, *carry away.*
 avis, -is, f., *bird.*
 ā-volō, -volāre, -volāvī, -volātūrus, *fly away.*
 avus, -ī, m., *grandfather.*

B

baculum, -ī, n., *stick, wand.*
 balteus, -ī, m., *belt, girdle.*
 barbarus, -a, -um, *barbarian.*
 beātus, -a, -um, *happy, blessed.*
 bellicōsus, -a, -um [bellum], *war-like.*
 bellum, -ī, n., *war.*
 bēlua, -ae, f., *beast, monster.*
 bene [bonus], adv., *well; successfully.*
 beneficium, -ī [bene + faciō], n., *well-doing, kindness, service, benefit.*
 benignē [benignus, *kind*], adv., *kindly.*
 benignitās, -tātis [benignus, *kind*], f., *kindness.*
 bibō, bibere, bibī, *drink.*
 biceps, -cipitis [bi- + caput], adj., *two-headed.*
 bonus, -a, -um, *good.*
 bōs, bovis, gen. plur. boum, dat. and abl. plur. bōbus, m. and f., *ox, bull, cow.*
 bracchium, -ī, n., *arm.*

brevis, -e, *short*.

Būsiris, -idis, m., *Busiris*.

C

Cācus, -i, m., *Cacus*.

cadāver, -eris, n., *dead body, corpse, carcass*.

cadō, cadere, cecidī, cāsūrus, *fall*.

caecus, -a, -um, *blind*.

caedēs, -is [caedō, *cut*], f., *cutting down, killing, slaughter*.

caelum, -i, n., *heaven, sky*.

Calais, -is, m., *Calais*.

calamitās, -tātis, f., *misfortune, calamity, disaster*.

calceus, -i, m., *shoe*.

calefaciō, -facere, -fēci, -factus [caleō, *be hot* + faciō], *make hot*.

calor, -ōris [caleō, *be hot*], m., *heat*.

campus, -i, m., *plain, field*.

cancer, cancrī, m., *crab*.

canis, -is, m. and f., *dog*.

cantō, -āre, -āvi, -ātus [freq. of canō, *sing*], *sing*.

cantus, -ūs [canō, *sing*], m., *singing, song*.

capiō, capere, cēpi, captus, *take, catch, seize; receive, suffer; adopt*.

captivus, -a, -um [capiō], *captive*.

caput, capitis, n., *head*.

carcer, -eris, m., *prison*.

carmen, -minis [canō, *sing*], n., *song, charm*.

carō, carnis, f., *flesh*.

carpō, -ere, -sī, -tus, *pluck*.

Castor, -oris, m., *Castor*.

castra, -ōrum, n. plur., *camp*.

cāsū [abl. of cāsus], adv., *by chance, accidentally*.

cāsus, -ūs [cadō], m., *fall; chance, accident*.

catēna, -ae, f., *chain*.

cauda, -ae, f., *tail*.

causa, -ae, f., *cause, reason; abl. causā, for the sake of*.

caveō, cavēre, cāvī, cautus, *beware, take care; be on one's guard against, beware of*.

celeber, celebris, celebre, *frequented; renowned, celebrated*.

celeritās, -tātis [celer, *swift*], f., *swiftness, quickness, speed*.

celeriter [celer, *swift*], adv., *swiftly, quickly*.

cēlō, -āre, -āvi, -ātus, *hide, conceal*.

cēna, -ae, f., *dinner*.

cēnāculum, -i [cēna], n., *dining-room*.

Cēnaeum, -i, n., *Cenaeum* (a promontory of Euboea).

cēnō, -āre, -āvi, -ātus [cēna, *dine*].

cēnsēō, cēnsēre, cēnsui, cēnsus, *think, believe, consider*.

centaurus, -i, m., *centaur*.

centum, indecl. adj., *one hundred*.

Cēpheus, -i, m., *Cepheus*.

Cerberus, -i, m., *Cerberus*.

Cerēs, Cereris, f., *Ceres*.

cernō, cernere, crēvi, certus or crētus, *discern, perceive, make out*.

certāmen, -minis [certō, *strive*], n., *struggle, contest*.

certō [abl. of certus], adv., *with certainty, for certain, certainly*.

certus, -a, -um [part. of cernō], *determined, fixed, certain; certiorē facere, to make more certain, inform*.

cervus, -i, m., *stag*.

cēteri, -ae, -a, plur. adj., *the other, the remaining, the rest of*.

Charōn, -ontis, m., *Charon*.

cibus, -i, m., *food*.

cingō, cingere, cinxi, cinctus, *surround, gird*.

Circē, -ēs, f., *Circe*.

Circaeus, -a, -um [Circē], *of Circe*.

circiter, prep. with acc. and adv., *about*.
 circum, prep. with acc., *around*.
 circum-dō, -dare, -dedī, -datus, *put around, surround*.
 circum-stō, -stāre, -stetī, *stand around*.
 cīterior, -ius [comp. from citrā, *on this side of*], adj., *on this side, hither*.
 cithara, -ae, f., *cithara, lute, lyre*.
 citharoedus, -ī [cithara], m., *citharoedus* (one who sings to the accompaniment of the cithara).
 cīvis, -is, m. and f., *citizen, fellow-citizen, subject*.
 cīvitās, -tātis [cīvis], f., *state*.
 clāmītō, -āre, -āvi, -ātus [freq. of clāmō, *call out*], *call out*.
 clāmor, -ōris [clāmō, *call out*], m., *shout, cry*.
 clāva, -ae, f., *club*.
 clēmentia, -ae [clēmēns, *merciful*], f., *mercy, kindness*.
 coepī, coepisse, coeptus (used in tenses of completed action), *have begun, began*.
 cōgitō, -āre, -āvī, -ātus, *consider, think over*.
 cōgnōscō, -gnōscere, -gnōvī, -gnitus [com- + (g)nōscō, *come to know*], *find out, learn; in tenses of completed action, have found out, know*.
 cōgō, cōgere, cōgī, cōactus [co- + agō], *drive together, collect; compel*.
 co-hortor, -hortārī, -hortātus, *encourage, exhort*.
 Colchī, -ōrum, m. plur., *Colchians*.
 Colchis, -idis, f., *Colchis*.
 collum, -ī, n., *neck*.
 colō, colere, colui, cultus, till, *cultivate; inhabit; worship*.
 color, -ōris, m., *color*.
 columba, -ae, f., *pigeon, dove*.

columna, -ae, f., *column, pillar*.
 comes, -ītis [com- + eō], m. and f., *companion*.
 commeātus, -ūs, m., *supplies, provisions*.
 com-mittō, -mittere, -mīsī, -missus, *send together; commit, intrust; expose; proelium com-mittere, to join battle*.
 com-moror, -morārī, -morātus, *tarry, linger, delay, stay*.
 com-movēō, -movēre, -mōvī, -mōtus, *move, rouse; disturb*.
 com-mūtātīō, -tīōnis, f., *change*.
 com-parō, -parāre, -parāvī, -parātus, *prepare, collect*.
 com-pellō, -pellere, -pulī, -pulsus, *drive together, drive*.
 complector, -plectī, -plexus, *embrace*.
 com-pleō, -plēre, -plēvī, -plētus, *fill full, fill up*.
 com-plūrēs, -plūra, plur. adj., *several, many*.
 com-portō, -portāre, -portāvī, -portātus, *carry or bring together, collect*.
 com-prehendō, -prehendere, -prehendī, -prehēnsus, *seize, catch*.
 comprimō, -primere, -pressī, -pressus [com- + premō], *press together, squeeze, compress*.
 cōnātus, -ūs [cōnor], m., *attempt, effort*.
 con-cēdō, -cēdere, -cessī, -cessus, *grant, yield*.
 con-currō, -currere, -currī, -cursus, *run, rush, or dash together*.
 con-dō, -dere, -didī, -ditus, *put together, found; store away*.
 cōn-ferō, cōnferre, contulī, cōn-lātus, *bring together; grant, confer; sē cōnferre, to betake oneself, make one's way*.

- cōnficiō, -ficere, -fēci, -fectus [com- + faciō], *make or do completely, complete, finish, accomplish, make; wear out.*
- cōn-firmō, -firmāre, -firmāvi, -firmātus, *strengthen, establish; declare, assert.*
- cōn-fligō, -fligere, -flīxi, -flictus, *dash together.*
- coniciō, -icere, -iēcī, -iectus [com- + iaciō], *throw together; throw, cast, hurl.*
- con-iungō, -iungere, -iūnxi, -iūnctus, *join together, join.*
- coniūnx, coniugis [coniungō], m. and f., *spouse, husband, wife.*
- conligō, -ligere, -lēgi, -lēctus [com- + legō], *gather together, collect.*
- con-locō, -locāre, -locāvi, -locātus, *place together, put, place.*
- conloquium, -i [conloquor, *talk together*], n., *conversation.*
- cōnor, -ārī, -ātus, *try, attempt.*
- cōnscendō, -scendere, -scendi, -scēnsus [com- + scandō, *climb*], *climb; nāvem cōnscendere, to climb the ship, go on board, embark.*
- cōnsēnsus, -ūs [cōnsentiō, *agree*], m., *agreement, consent.*
- cōn-sequor, -sequi, -secūtus, *follow up, follow; overtake.*
- cōn-servō, -servāre, -servāvi, -servātus, *preserve, keep.*
- cōn-sidō, -sidere, -sēdi, -sessus, *sit down.*
- cōnsilium, -i [cōnsulō], n., *advice; plan, design, purpose; prudence.*
- cōn-sistō, -sistere, -stiti, -stitus, *station oneself, take one's stand; consist.*
- cōnspectus, -ūs [cōnspiciō], m., *sight.*
- cōnspiciō, -spicere, -spēxi, -spectus [com- + speciō, *look*], *behold, perceive, see.*
- cōnstituō, -stituere, -stitui, -stitūtus [com- + statuō], *set together or up; appoint; determine.*
- cōn-stō, -stāre, -stiti, -stātūrus, *stand together, agree; consist; cōnstat, it is agreed, is well known.*
- cōn-suēscō, -suēscere, -suēvi, -suētus, *become accustomed; in tenses of completed action, have become accustomed, be accustomed or wont.*
- cōnsulō, -ere, -ui, -tus, *consult.*
- cōn-sūmō, -sūmere, -sūmpsī, -sūmptus, *take completely, use up, consume, spend.*
- con-tegō, -tegere, -tēxi, -tēctus, *cover.*
- con-tendō, -tendere, -tendi, -tentus, *stretch, hasten.*
- continēns, -entis [contineō], f., *mainland, continent.*
- contineō, -tinēre, -tinui, -tentus [com- + teneō], *hold together, keep within, shut up in; bound.*
- continuus, -a, -um [contineō], *continuous, successive.*
- contrā, prep. with acc., *against, contrary to.*
- contrōversia, -ae, f., *quarrel, dispute, debate.*
- con-veniō, -venire, -vēni, -ventus, *come together, assemble.*
- con-vertō, -vertere, -verti, -versus, *turn round, turn, change; in fugam convertere, to put to flight.*
- con-vocō, -vocāre, -vocāvi, -vocātus, *call together, summon, assemble.*
- co-orior, -oriri, -ortus, *arise.*
- cōpia, -ae, f., *supply, abundance; plur., forces, troops.*

Corinthus, -i, m., *Corinth*.
 corium, -i, n., *hide, leather*.
 cornū, -ūs, n., *horn*.
 corpus, corporis, n., *body*.
 corripō, -ripere, -ripui, -reptus
 [com- + rapiō], *seize, snatch,*
snatch up.
 cottidiē, adv., *daily, every day*.
 crēdibilis, -e [crēdō], *credible*.
 crēdō, -dere, -didī, -ditus, *believe*.
 creō, -āre, -āvī, -ātus, *elect, ap-*
point.
 Creōn, -ontis, m., *Creon*.
 crepitus, -ūs [crepō, *rattle*], m.,
rattle, clatter.
 crepundia, -ōrum [crepō, *rattle*],
 n. plur., *rattle*.
 Crēta, -ae, f., *Crete*.
 cruciātus, -ūs [cruciō, *torture*],
 m., *torture*.
 crūdēlis, -e, *cruel*.
 crūs, crūris, n., *leg*.
 cubiculum, -ī [cubō], n., *bed-*
room.
 cubō, -āre, -ui, *lie down, lie, re-*
cline.
 culter, cultri, m., *knife*.
 cum, prep. with abl., *with*.
 cum, conj., *when, while, after;*
since; although.
 cūnae, -ārum, f. plur., *cradle*.
 cupiditās, -tātis [cupidus], f.,
desire, longing, eagerness.
 cupidus, -a, -um [cupiō], *desir-*
ous, eager.
 cupiō, -ere, -ivī, -itus, *desire, long*
for, wish.
 cūr, adv., *why*.
 currō, currere, cucurri, cursus, *run*.
 currus, -ūs, m., *chariot*.
 cursus, -ūs [currō], m., *running,*
course.
 custodiō, -ire, -ivī, -itus [custōs,
guard], *guard*.
 Cyclops, -is, m., *Cyclops*.
 Cyzicus, -i, f., *Cyzicus*.

D

damnum, -i, n., *harm, injury*.
 Danaē, -ēs, f., *Danae*.
 dē, prep. with abl., *down from,*
from, out of; about, concerning,
of.
 dēbeō, -ēre, -ui, -itus [dē +
 habeō], *owe; with infin., ought*.
 dēbitus, -a, -um [part. of dēbeō],
owed, due.
 dē-cēdō, -cēdere, -cessi, -cessus,
go away, depart.
 decem, indecl. adj., *ten*.
 dēcidō, -cidere, -cidi [dē + cadō],
fall down.
 decimus, -a, -um [decem], *tenth*.
 dēcipiō, -cipere, -cēpi, -ceptus
 [dē + capiō], *catch, deceive*.
 decorō, -āre, -āvī, -ātus [decus,
adornment], *adorn, distinguish*.
 dē-currō, -currere, -cucurri,
-cursus, run down.
 dē-decus, -decoris, n., *dishonor,*
disgrace.
 dē-dō, -dere, -didī, -ditus, *give*
away or up.
 dē-dūcō, -ducere, -dūxi, -ductus,
lead down or away, bring;
nāvem dēducere, to draw down
or launch a ship.
 dē-fendō, -fendere, -fendi, -fēnsus,
ward off; defend.
 dē-ferō, -ferre, -tulī, -lātus, *bear*
or carry away or off.
 dē-fessus, -a, -um, *worn out,*
exhausted.
 dēficiō, -ficere, -fēci, -fectus [dē
 + faciō], *fail*.
 Deīanira, -ae, f., *Dejanira*.
 dēiciō, -icere, -iēcī, -iectus [dē +
 iaciō], *throw down, cast, drive*
out of one's course.
 deinde, adv., *then, next*.
 dē-lābor, -lābi, -lapsus, *slip or*
fall down.

dēligō, -ligere, -lēgi, -lēctus [dē + legō], choose out, choose, select.

Delphī, -ōrum, m. plur., Delphi.

Delphicus, -a, -um [Delphī], of Delphi, Delphic, Delphian.

dēmissus, -a, -um [part. of dēmittō], downcast, dejected.

dēmittō, -mittere, -misi, -missus, send down, let fall; animōs dēmittere, to lose courage.

dē-mōnstrō, -mōnstrāre, -mōnstrāvi, -mōnstrātus, point out, show; make known.

dēmum, adv., at last.

dēnique, adv., lastly, finally.

dēns, dentis, m., tooth.

dēnsus, -a, -um, thick.

dē-pellō, -pellere, -puli, -pulsus, drive off or away, drive.

dē-plōrō, -plōrāre, -plōrāvi, -plōrātus, lament.

dē-pōnō, -pōnere, -posui, -positus, put down, deposit; lay aside, give up; ē memoriā dēpōnere, to forget.

dēripiō, -ripere, -ripiui, -reptus [dē + rapiō], snatch away, tear off, pull down.

dēscendō, -scendere, -scendi, -scēnsus [dē + scandō], climb down, descend.

dē-serō, -serere, -serui, -sertus, desert.

dēsertus, -a, -um [part. of dēserō], deserted.

dēsiderium, -i [dēsiderō, desire], n., desire, longing.

dēsiliō, -silire, -silui, -sultus [dē + saliō], leap down.

dē-sistō, -sistere, -stiti, -stitus, set down; leave off, desist, cease, stop.

dē-spērō, -spērāre, -spērāvi, -spērātus, despair.

dē-super, adv., down from above.

dē-terreō, -terrere, -terrui, -territus, frighten off, deter.

dē-trahō, -trahere, -trāxi, -trāctus, draw or pull off.

deus, -i, m., god.

dē-vertō, -vertere, -verti, turn away or aside.

dē-vorō, -vorāre, -vorāvi, -vorātus, swallow down, swallow, devour.

dexter, -tra, -trum, right.

dextra, -ae [dexter], f., right hand (manus understood).

Diāna, -ae, f., Diana.

dicō, dicere, dixi, dictus, say, speak; diem dicere, to appoint or set a day.

diēs, -ei, m. and f., day.

difficilis, -e [dis- + facilis], not easy, difficult.

difficultās, -tātis [difficilis], f., difficulty.

diffundō, -fundere, -fudi, -fusus [dis- + fundō], pour forth, spread or shed abroad, diffuse.

diligenter [diligēs, careful], adv., carefully, diligently.

diligentia, -ae [diligēs, careful], f., care, diligence, industry.

dī-lūcēscō, -lūcēscere, -lūxi, grow light, dawn.

dīlūcidē [dīlūcidus, distinct], adv., distinctly, plainly.

dī-mittō, -mittere, -misi, -missus, send different ways, send forth or away, despatch; let slip, lose.

Diomēdēs, -is, m., Diomedes.

dīrus, -a, -um, dreadful.

dis-cēdō, -cēdere, -cessi, -cessus, go apart, withdraw, depart

discō, discere, didici, learn.

discrimen, -criminis, n., crisis, peril, danger.

discus, -i, m., discus, quoit.

disiciō, -icere, -ieci, -iectus [dis- + iaciō], throw apart, scatter.

diū, adv., *for a long time, a long time or while, long*; comp. **diūtius**, *longer*.

di-vellō, -vellere, -velli, -vulsus, *tear apart, rend asunder, tear in pieces*.

diversus, -a, -um [part. of **divertō**], *turned different ways, opposite, contrary, different*.

dividō, -videre, -visi, -visus, *divide, separate*.

dō, dare, dedi, datus, *give*.

doceo, -ēre, -ui, -tus, *teach, explain*.

dolor, -ōris [doleō, be in pain], m., *pain, grief; anger*.

dolus, -i, m., *trick, craft*.

domina, -ae, f., *mistress*.

domus, -ūs, f., *house, home*.

dōnum, -i [dō], n., *gift*.

dormiō, -ire, -ivi, *sleep*.

dracō, -ōnis, m., *dragon, serpent*.

dubitō, -āre, -āvi, -ātus [dubius], *doubt, hesitate*.

dubius, -a, -um, *doubtful, uncertain*.

dūcō, dūcere, dūxi, ductus [dux], *lead; make, dig; with or without in mātrimonium, marry*.

dūdum, adv., *formerly, of old; iam dūdum, this long time*.

dulcēdō, -inis [dulcis], f., *sweetness*.

dulcis, -e, *sweet*.

dum, conj., *while, as; as long as; until*.

duo, -ae, -o, plur. adj., *two*.

duodecim [duo + decem], indecl. adj., *twelve*.

duo-de-viginti, indecl. adj., *eighteen*.

dux, ducis, m. and f., *leader, commander*.

E

ē, see **ex**.

ēbrius, -a, -um, *drunk*.

ē-dicō, -dicere, -dixi, -dictus, *declare, proclaim, appoint*.

ē-dō, -dere, -didi, -ditus, *put forth, give out, utter*.

ē-dūcō, -dūcere, -dūxi, -ductus, *lead out, draw*.

effervēscō, -fervēscere, -ferbul [ex + fervēscō], *boil up or over, boil*.

efficiō, -ficere, -fēcī, -fectus [ex + faciō], *make or work out, accomplish, effect*.

efflō, -flāre, -flāvi, -flātus [ex + flō], *breathe out*.

effugiō, -fugere, -fūgi [ex + fugiō], *flee out or away, escape*.

effundō, -fundere, -fūdī, -fūsus [ex + fundō], *pour out*.

ego, mei, pers. pron., *I*.

ēgredior, -gredi, -gressus [ē + gradior], *go out or forth, go ashore, disembark*.

ēgregiē [ēgregius, excellent], adv., *excellently, splendidly, admirably*.

Ēlis, -idis, f., *Elis*.

Ēlysian, -a, -um, *Elysian*.

ē-mittō, -mittere, -misi, -missus, *send out or forth*.

enim, conj., *for*.

ē-nūntiō, -nūntiāre, -nūntiāvi, -nūntiātus, *speak out, announce, make known*.

eō, Ire, ī, itus, *go*.

eō [is], adv., *to that place, thither*.

equus, -i, m., *horse*.

ērēctus, -a, -um [part. of **ērigō**], *upright, erect*.

ergā, prep. with acc., *toward, for*.

Erginus, -i, m., *Erginus*.

Ēridanus, -i, m., *Eridanus*.

ērigō, -rigere, -rēxi, -rēctus [ē + regō], *raise or set up, raise, lift; cheer, encourage*.

ëripiô, -ripere, -ripui, -reptus
[ë + rapiô], *snatch out or away, rescue.*

errô, -äre, -ävi, -ätus, *wander, stray; be mistaken.*

ërudio, -rudire, -rudivi, -ruditus, *instruct.*

Erymanthus, -a, -um, *of Erymanthus, Erymanthian.*

Erythia, -ae, f., *Erythia.*

et, conj., *and*; **et . . . et**, *both . . . and.*

etiam [et + iam], adv., *and now, also, too, even.*

et-si, conj., *even if, although.*

Eunomus, -i, m., *Eunomus.*

Eurôpa, -ae, f., *Europe.*

Eurylochos, -i, m., *Eurylochos.*

Eurystheus, -i, m., *Eurystheus.*

Eurytiôn, -ônis, m., *Eurytion.*

Eurytus, -i, m., *Eurytus.*

ë-vädô, -vädere, -väsî, -väsus, *go forth, get away, escape.*

ë-vänëscô, -vänëscere, -vânui, *vanish away.*

ë-venio, -venire, -vëni, -ventus, *come out; turn out, happen, befall.*

ë-vocô, -vocäre, -vocävi, -vocätus, *call out, challenge.*

ë-vomô, -vomere, -vomui, -vomitus, *vomit forth.*

ex or **ë** (the latter never used before words beginning with a vowel or *h*), prep. with abl., *out of, from; of.*

ex-animô, -animäre, -animävi, -animätus, *put out of breath, fatigue, tire, exhaust; stupefy; kill.*

ex-ärdëscô, -ärdëscere, -ärsî, -ärvus, *blaze out, be inflamed, rage.*

ex-cädô, -cädere, -cessî, -cessus, *go out or forth, depart.*

exciپیô, -cipere, -cëpi, -ceptus

[ex + capiô], *take out or up, receive, welcome, entertain.*

ex-citô, -citäre, -citävi, -citätus, *call out, arouse.*

ex-clämô, -clämäre, -clämävi, -clämätus, *cry out, exclaim.*

exclüdô, -clüdere, -clüsi, -clüsus [ex + claudô], *shut out, hinder, prevent.*

ex-cögitô, -cögitäre, -cögitävi, -cögitätus, *think out, contrive, devise, invent.*

ex-cruciô, -cruciäre, -cruciävi, -cruciätus, *torture.*

ex-eô, -ire, -ii, -itus, *go out.*

exerceô, -ercäre, -ercui, -ercitus, *exercise.*

exercitatio, -ônis [exerceô], f., *exercise.*

exercitus, -üs, m., *army.*

ex-hauriô, -haurire, -hausi, -haustus, *drink up or off, drain.*

existimô, -istimäre, -istimävi, -istimätus [ex + aestimô, value], *consider, believe, think.*

ex-orior, -oriri, -ortus, *arise from, spring up, rise.*

ex-pellô, -pellere, -puli, -pulsus, *drive out, expel.*

ex-piô, -piäre, -piävi, -piätus, *expiate.*

explörator, -öris [explörô], m., *explorer, scout, spy.*

ex-plörô, -plöräre, -plörävi, -plörätus, *search out, explore.*

ex-pönô, -pönere, -posui, -positus, *put out, set forth; put on shore, land; explain.*

exprimô, -primere, -pressi, -pressus [ex + premô], *press out.*

exsiliô, -silire, -silui [ex + saliô], *leap out or forth.*

exsilium, -i [exsul, exile], n., *exile.*

ex-spectô, -spectäre, -spectävi, -spectätus, *look out for, wait for, await, expect; wait.*

ex-spirō, -spirāre, -spirāvī, -spirātus, *breathe out*.
ex-struō, -struere, -strūxī, -strūctus, *pile or heap up, build, erect*.
extemplō, adv., *immediately, straightway, at once*.
ex-trahō, -trahere, -trāxī, -trāctus, *draw or drag out, release, rescue*.
extrēmus, -a, -um, *last, extreme, furthest*.
exuō, -uere, -uī, -ūtus, *put or take off*.

F

faber, fabri, m., *smith*.
fabricor, -ārī, -ātus [faber], *make, fashion*.
fābula, -ae [for, speak], f., *story*.
facile [facilis, *easy*], adv., *easily*.
facinus, facinoris [faciō], n., *deed, crime*.
faciō, facere, fēcī, factus, *make, do; iter facere, see iter*.
facultās, -tātis [facilis, *easy*], f., *possibility, opportunity, chance, means*.
fallō, fallere, fefelli, falsus, *deceive*.
falsus, -a, -um [part. of fallō], *feigned, pretended, false*.
falx, falcis, f., *sickle; curved sword, falchion*.
fāma, -ae [for, speak], f., *report, rumor*.
famēs, -is, abl. famē, f., *hunger*.
fār, farris, n., *grain; meal*.
fātum, -ī [part. of for, speak], n., *destiny, fate*.
faucēs, -ium, f. plur., *throat*.
fax, facis, f., *torch, firebrand*.
fēliciter [fēlix, *happy*], adv., *happily, fortunately, successfully*.
fēmina, -ae, f., *woman*.
fera, -ae [ferus, *wild*], f., *wild animal, beast*.

ferē, adv., *nearly, about, almost, for the most part*.
ferō, ferre, tuli, lātus, *bear, bring*.
ferōx, -ōcis [ferus, *wild*], adj., *fierce, savage*.
ferreus, -a, -um [ferrum, *iron*], *of iron, iron*.
ferveō, -ēre, *boil; glow, burn*.
fessus, -a, -um, *exhausted, worn out, weary*.
figūra, -ae, f., *form, shape, figure*.
filia, -ae, f., *daughter*.
filius, -ī, m., *son*.
figō, fingere, finxi, fictus, *invent, make up*.
finis, -is, m., *end, boundary; plur., borders, territory, country*.
finitimus, -a, -um [finis], *neighboring, adjoining*.
fiō, fieri, factus sum, *be done or made, become, happen*.
flamma, -ae, f., *flame*.
flūmen, -minis [fluō, *flow*], n., *river*.
fōns, fontis, m., *fountain, spring*.
forās [foris], adv., *out of doors, forth, out*.
foris [foris], adv., *out of doors, without*.
foris, -is, f., *door*.
fōrma, -ae, f., *form, appearance; beauty*.
fōrmōsus, -a, -um [fōrma], *beautiful*.
forte [fors, *chance*], adv., *by chance, accidentally*.
fortis, -e, *brave*.
fortiter [fortis], adv., *bravely*.
fortūna, -ae [fors, *chance*], f., *fortune*.
fossa, -ae [part. of fodiō, *dig*], f., *ditch, trench*.
frangō, frangere, frēgi, frāctus, *break; dash to pieces, wreck*.
frāter, frātris, m., *brother*.
fraus, fraudis, f., *deception, fraud*.

fremitus, -ūs [fremō, roar], m.,
roaring, roar.

frēnō, -āre, -āvi, -ātus [frēnum,
bridle], bridle, restrain.

fretum, -ī, n., *strait*.

frōns, frontis, f., *forehead*.

frūctus, -ūs [fruor, enjoy], m.,
enjoyment; fruit.

frūmentor, -ārī, -ātus [frūmen-
tum], *fetch grain, forage*.

frūmentum, -ī [fruor, enjoy], n.,
grain.

frūstrā, adv., *in vain*.

fuga, -ae, f., *flight*.

fugiō, fugere, fugī, fugitūrus
[fuga], *flee, run away*.

fūmus, -ī, m., *smoke*.

furor, -ōris [furō, rage], m.,
rage, fury, frenzy, madness.

fūrtum, -ī [fūr, thief], n., *theft*.

G

galea, -ae, f., *helmet*.

Gallia, -ae, f., *Gaul*.

gaudeō, gaudēre, gāvisus, *be*
glad, rejoice.

gaudium, -ī [gaudeō], n., *gladness,*
joy.

gēns, gentis, f., *race, nation*.

genus, generis, n., *kind, nature*.

gerō, gerere, gessi, gestus, *carry,*
wear; carry on, do.

Gēryōn, -onis, m., *Geryon*.

gignō, gignere, genuī, genitus,
produce, bring forth.

gladius, -ī, m., *sword*.

Glaucē, -ēs, f., *Glauce*.

glōria, -ae, f., *glory*.

Gorgō, -onis, f., *Gorgon*.

Graecae, -arum, f. plur., *the Graecae*.

Graecia, -ae [Graecus], f., *Greece*.

Graecus, -a, -um, *Greek*.

grātia, -ae [grātus], f., *favor;*
gratitude, thanks; plur., thanks;

grātias agere, to give thanks,
thank; grātiā referre, to re-
turn a favor, show gratitude,
requite.

grātus, -a, -um, *pleasing, grateful*.

gravis, -e, *heavy; severe, grievous,*
serious.

graviter [gravis], adv., *severely,*
seriously.

gubernō, -āre, -āvi, -ātus, *steer*.

gustō, -āre, -āvi, -ātus, *taste*.

H

habeō, -āre, -ui, -itus, *have, hold;*
consider.

habitō, -āre, -āvi, -ātus [freq. of
habeō], *dwelt, inhabit*.

Hādēs, -ae, m., *Hades*.

haereō, haerēre, haesi, haesūrus,
stick; hesitate.

haesitō, -āre, -āvi, -ātus [freq. of
haereō], *hesitate*.

Hammōn, -ōnis, m., *Hammon*.

harēna, -ae, f., *sand; shore*.

Harp̄yiae, -arum, f. plur.,
Harpies.

haud, adv., *not at all, by no*
means, not.

haudquāquam [haud + quis-
quam], adv., *in no wise, not at*
all.

hauriō, haurire, hausī, haustus,
draw.

herba, -ae, f., *herb, plant*.

Herculēs, -is, m., *Hercules*.

Hēsionē, -ēs, f., *Hesione*.

Hesperidēs, -um, f. plur., *the*
Hesperides.

hesternus, -a, -um [herī, yester-
day], *of yesterday, yesterday's,*
hesternus diēs, yesterday.

hīc [hic], adv., *here; hereupon*.

hīc, haec, hōc, dem. pron., *this;*
ille . . . hīc, that . . . this, the for-
mer . . . the latter.

hinc [hic], adv., *from this place, hence.*

Hippolytē, -ēs, f., *Hippolyte.*

Hispania, -ae, f., *Spain.*

Homērus, -i, m., *Homer.*

homō, hominis, m., *man.*

honor, -ōris, m., *honor.*

hōra, -ae, f., *hour.*

horribilis, -e [horreō, shudder], *dreadful, terrible, horrible.*

hortor, -ārī, -ātus, *exhort, encourage, urge.*

hortus, -i, m., *garden.*

hospitium, -i [hospes, host], n., *hospitality.*

hostis, -is, m. and f., *enemy, foe.*

hūc [hic], adv., *to this place, hither.*

hūmānus, -a, -um [homō], *of man, human.*

humī [loc. of humus, ground], adv., *on the ground.*

Hydra, -ae, f., *Hydra.*

Hylās, -ae, m., *Hylas.*

I

iaceō, -ēre, -uī, *lie, be prostrate.*

iaciō, iacere, iēcī, iactus, *throw, cast, hurl.*

iam, adv., *now, already.*

iānua, -ae, f., *door.*

Iāsōn, -onis, m., *Jason.*

ibi [is], adv., *in that place, there.*

ictus, -ūs [icō, strike], m., *blow.*

idem, eadem, idem [is], dem. pron., *the same; sometimes to be translated likewise, also.*

idōneus, -a, -um, *suitable, fit; favorable.*

igitur, conj., *therefore.*

Ignārus, -a, -um [in-, not + gnārus, knowing], *ignorant.*

Ignāvus, -a, -um [in-, not + gnāvus, active], *lazy, cowardly.*

ignis, -is, m., *fire.*

Ignōrō, -āre, -āvi, -ātus, *be ignorant of.*

Ignōtus, -a, -um [in-, not + nōtus], *unknown.*

Īlias, -adis, f., *the Iliad.*

ille, illa, illud, dem. pron., *that; he, she, it, they; ille . . . hic, see hic.*

imber, imbris, m., *rain, shower.*

imbuō, -buere, -bui, -būtus, *wet, soak, dip.*

immānitās, -tātis [immānis, cruel], f., *cruelty, barbarity.*

immittō, -mittere, -misi, -missus, *send or let in.*

immolō, -molāre, -molāvi, -molātus [in + mola], *sacrifice (the victim was sprinkled with consecrated meal).*

impediō, -pedire, -pedivi, -peditus [in + pēs], *hinder, prevent, impede.*

impellō, -pellere, -puli, -pulsus [in + pellō], *drive or urge on, incite, urge.*

imperātor, -ōris [imperō], m., *commander, general.*

imperātum, -i [part. of imperō], n., *command, order.*

imperitus, -a, -um [in-, not + peritus], *inexperienced, unskilled, ignorant.*

imperium, -i [imperō], n., *command; sway, rule.*

imperō, -perāre, -perāvi, -perātus, *command, order, enjoin.*

impetrō, -petrāre, -petrāvi, -petrātus, *gain one's end, obtain (a request).*

impetus, -ūs [in + petō], m., *attack; impetum facere, to charge.*

impōnō, -pōnere, -posui, -positus [in + pōnō], *place or lay upon, impose; embark.*

improbis, -a, -um [in-, not + probus, upright], wicked.

in, prep. with acc., into, in, to, upon; with abl., in, on.

incidō, -cidere, -cidī [in + cadō], fall into or upon.

inclūdō, -clūdere, -clūsī, -clūsus [in + claudō, shut], shut up in, inclose, imprison.

incola, -ae [incolō], m. and f., inhabitant.

in-colō, -colere, -colui, inhabit.

incolumis, -e, unhurt, safe.

in-commodum, -ī, n., inconvenience.

in-crēdibilis, e, incredible.

in-dūcō, -ducere, dūxi, -ductus, lead in or on, move, excite.

induō, induere, indui, indūtus, put on; clothe.

in-eō, -ire, -ī, -itus, go into, enter; adopt.

Infandus, -a, -um [in-, not + ger. of for, speak], unspeakable, monstrous.

Infāns, -fantis [in-, not + part. of for, speak], m. and f., infant, babe.

Infectus, -a, -um [in-, not + part. of faciō], not done, undone, unaccomplished.

In-fēlix, -fēlicis, adj., unhappy, unfortunate.

Inferī, -ōrum [inferus, below], m. plur., inhabitants of the underworld, the dead, the shades.

in-ferō, inferre, intuli, inlātus, bring in or against, wage against; inflict.

Infestus, -a, -um, unsafe, dangerous.

Inficiō, -ficere, -fēcī, -fectus [in + faciō], stain, dye.

in-fundō, -fundere, -fūdī, -fusus, pour in or upon.

ingēns, -gentis, adj., huge, vast.

iniciō, -icere, -iēcī, -iectus [in + iaciō], throw in or upon; cause, inspire.

inimicus, -a, -um [in-, not + amicus], unfriendly, hostile.

initium, -ī [ineō], n., beginning.

iniūria, -ae [in-, not + iūs], f., injury, wrong, hurt, harm.

inluviēs, -ēī, f., dirt, filth.

inquam, inquis, inquit, defective verb, I say, you say, he says.

in-rideō, -ridere, -risī, -risus, laugh at, mock.

in-rumpō, -rumpere, -rūpi, -ruptus, burst into or in.

in-ruō, -ruere, -rui, rush in.

Insānia, -ae [Insānus, mad], f., madness, insanity.

Insciēns, -scientis [in-, not + part. of sciō], adj., unknowing, unaware.

In-sequor, -sequi, -secūtus, follow upon or up, pursue.

Insidiae, -ārum, f. plur., ambush; plot, stratagem.

inspergō, -spargere, -spersi, -spersus [in + spargō], sprinkle on or over.

Inspiciō, -spicere, -spēxi, -spectus [in + speciō], look into or upon.

Instituō, -stituere, -stitui, -stitūtus [in + statuō], decide upon, determine.

in-struō, -struere, -strūxi, -strūctus, build in or into; draw up; equip, furnish.

insula, -ae, f., island.

intellegō, -legere, -lēxi, -lēctus, perceive, understand.

in-tendō, -tendere, -tendī, -tentus, stretch out; stretch, draw, aim.

inter, prep. with acc., among, between.

interea [inter], adv., in the meantime, meanwhile.

interficiō, -ficere, -fēcī, -fectus

[inter + faciō], *put out of the way, kill.*
interior, -ius [comp. from inter], adj., *interior, inner.*
inter-mittō, -mittere, -misi, -missus, *leave off, interrupt; let pass; pass., be left between, intervene, elapse.*
inter-sum, -esse, -ful, -futūrus, *be or lie between.*
intervallum, -i, n., *interval, space, distance.*
intrā [inter], prep. with acc., *within.*
intrō, -āre, -āvi, -ātus [intrā], *go within or into, enter.*
introitus, -ūs [introeō, go within], m., *entrance.*
in-tueor, -tuēri, -tuitus, *look upon, behold.*
in-ūsītātus, -a, -um, *unusual, extraordinary.*
in-ūtilis, -e, *not useful, useless.*
in-veniō, -venire, -vēni, -ventus, *come upon, find.*
invitō, -āre, -āvi, -ātus, *invite.*
invītus, -a, -um, *unwilling.*
Iolāus, -i, m., *Iolaus.*
Iolē, -ēs, f., *Iole.*
Iovis, gen. of Iuppiter.
Īphiclēs, -is, m., *Iphicles.*
ipse, ipsa, ipsum, *intensive pron., self, himself, herself, itself, themselves; often to be rendered by very.*
ira, -ae, f., *anger, wrath.*
irāscor, irāsci, irātus [ira], *be angry.*
irātus, -a, -um [part. of irāscor], *angered, enraged, angry, furious.*
is, ea, id, dem. pron., *this, that; he, she, it, they.*
iste, ista, istud, dem. pron., *that of yours, that.*
ita [is], adv., *in this manner, thus, so; ita ut, as.*

Ītalia, -ae, f., *Italy.*
ita-que, adv., *and so, accordingly, therefore.*
iter, itineris [eō], n., *a going, journey, march; iter facere, to journey, march.*
iterum, adv., *again, a second time.*
Ithaca, -ae, f., *Ithaca.*
iubeō, iubēre, iussi, iūssus, *bid, order, command.*
iūcundus, -a, -um, *sweet, pleasant.*
iūdex, iūdicis [iūs + dīcō], m., *judge.*
iugum, -i [iungō], n., *yoke.*
iungō, iungere, iūnxī, iūctus, *join; yoke, harness.*
Iūnō, -ōnis, f., *Juno.*
Iuppiter, Iovis, m., *Jupiter or Jove.*
iūs, iūris, n., *right, justice, law; iūs dicere, to pronounce judgment; iūs iurandum, iūris iurandi [ger. of iūrō, swear], oath.*
iūssum, -i [part. of iubeō], n., *order, command.*
iūssus, -ūs [iubeō], m., *bidding, command.*
iūstus, -a, -um [iūs], *just.*
iuvenis, -is, m., *young man, youth.*

L

lābor, lābi, lapsus, *slip, glide, fall.*
labor, -ōris, m., *labor, toil.*
labōrō, -āre, -āvi, -ātus [labor], *labor, toil.*
lāc, lactis, n., *milk.*
Lacōnia, -ae, f., *Laconia.*
lacrima, -ae, f., *tear.*
lacus, -ūs, m., *lake.*
laetitia, -ae [laetus, joyful], f., *joy.*
lāmenta, -ōrum, n. plur., *lamentation.*

Lāomedōn, -ontis, m., *Laomedon*.
 lapis, -idis, m., *stone*.
 laqueus, -ī, m., *noose*.
 Lārisa, -ae, f., *Larisa*.
 lassitūdō, -inis [lassus, weary], f.,
weariness.
 lateō, -ēre, -ui, *lie hid, be concealed*.
 latrō, -ōnis, m., *robber*.
 lātus, -a, -um, *broad, wide*.
 lēgātus, -ī [part. of lēgō, depute],
 m., *ambassador*.
 lēnis, -e, *gentle*.
 leō, -ōnis, m., *lion*.
 Lernaesus, -a, -um, *of Lerna, Lernean*.
 Lēthē, -ēs, f., *Lethe*.
 levis, -e, *light, slight*.
 leviter [levis], adv., *slightly*.
 libenter [libēns, willing], adv.,
willingly, gladly.
 liberī, -ōrum [liber, free], m. plur.,
children.
 liberō, -āre, -āvi, -ātus [liber, free],
set free, free, liberate, release.
 libertās, -tātis [liber, free], f.,
freedom, liberty.
 Libya, -ae, f., *Libya, Africa*.
 licet, -ēre, -uit or -itum est, im-
 pers., *is lawful or permitted*.
 Lichās, -ae, m., *Lichas*.
 ligneus, -a, -um [lignum], *of wood, wooden*.
 lignum, -ī, n., *wood*.
 Ligurēs, -um, m. plur., *Ligurians*.
 Liguria, -ae [Ligurēs], f., *Liguria*.
 limen, -minis, n., *threshold; door*.
 limus, -ī, m., *mud*.
 linter, lintis, f., *boat, skiff*.
 Linus, -ī, m., *Linus*.
 litus, litoris, n., *shore*.
 locus, -ī, m., plur. loca, -ōrum,
 n., *place, situation*.
 longē [longus], adv., *far*.
 longinquus, -a, -um [longus],
distant, remote.

longus, -a, -um, *long; tedious*.
 loquor, loqui, locūtus, *speak*.
 lōtus, -ī, f., *lotus*.
 lucrum, -ī, n., *gain*.
 luctor, -ārī, -ātus, *wrestle, struggle*.
 lūdus, -ī, m., *game, sport*.
 lūmen, -minis, n., *light*.
 lūx, lūcis, f., *light*.

M

magicus, -a, -um, *magic*.
 magis, comp. adv., *more, rather*.
 magister, -trī [magis], m., *master*.
 magnificē [māgnificus], adv.,
splendidly.
 māgnificentia, -ae [māgnificus],
 f., *splendor, magnificence*.
 māgnificus, -a, -um [māgnus +
 faciō], *splendid, magnificent*.
 māgnitūdō, -tūdinis [māgnus], f.,
greatness, size.
 māgnopere [abl. of māgnum
 opus], adv., *greatly, very much, exceedingly; earnestly*.
 māgnus, -a, -um, *large, big, great, mighty; loud*.
 māior, māius, comp. of māgnus.
 male [malus], adv., *badly, ill*.
 mālō, mālīe, mālui [magis +
 volō], *wish rather, prefer*.
 malum, -ī [malus], n., *evil, mischief*.
 malus, -a, -um, *bad*.
 mālus, -ī, m., *mast*.
 mandō, -dāre, -dāvi, -dātus [ma-
 nus + -dō, put], *put in hand, intrust, commit; charge, command*.
 māne, adv., *in the morning, early in the morning*.
 maneō, manēre, mānsī, mānsus,
remain.
 mănēs, -ium, m. plur., *spirit, shade*.

manus, -ūs, f., *hand*.
mare, maris, n., *sea*.
maritus, -ī, m., *husband*.
Mārs, Mārtis, m., *Mars*.
māter, mātris, f., *mother*.
mātrimōnium, -ī [māter], n.,
marriage; in mātrimōnium
dūcere, marry.
mātūrō, -āre, -āvi, -ātus [mātūrus,
ripe], ripen; hasten.
māximē [māximus], adv., *very*
greatly, exceedingly, especially.
māximus, -a, -um, superl. of
māgnus.
Mēdēa, -ae, f., *Medea*.
medicāmentum, -ī [medicō, heal],
n., *drug; poison, potion*.
medicīna, -ae [medicus, physi-
cian], f., *art of healing, medi-*
cine.
medius, -a, -um, *mid, middle*.
Medūsa, -ae, f., *Medusa*.
membrum, -ī, n., *limb, member*.
memoria, -ae [memor, remember-
ing], f., *memory*.
memorō, -āre, -āvi, -ātus
[memor, remembering], *remind*
of, mention.
mentiō, -ōnis, f., *mention*.
mercātor, -ōris [mercor, trade],
m., *trader, merchant*.
mercēs, mercēdis, f., *pay, reward,*
wages.
Mercurius, -ī, m., *Mercury*.
mergō, mergere, mersi, mersus,
dip, plunge, sink.
meridiānus, -a, -um [meridiēs],
midday, noonday; meridiānum
tempus, midday, noon.
meridiēs, -ei [medius + diēs], m.,
midday, noon; south.
meritus, -a, -um [part. of mereō],
deserved, due, just.
meus, -a, -um [ego, mei], *my,*
mine.
miles, militis, m., *soldier*.

militāris, -e [miles], *military,*
warlike; rēs militāris, art of
war, warfare.
mille, indecl. adj., *a thousand;*
milia, -ium, n. plur., *thou-*
sands; milia passuum, thou-
sands of paces, miles.
minae, -ārum, f. plur., *threats*.
Minerva, -ae, f., *Minerva*.
minimē [minimus, least], adv.,
least, very little; by no means,
not at all.
minimum [minimus, least], adv.,
very little, slightly.
minitor, -āri, -ātus [minae],
threaten.
Minōs, Minōis, m., *Minos*.
minus, comp. adv., *less*.
Minyae, -ārum, m. plur., *Minyae*.
mirāculum, -ī [mīror], n., *wonder,*
marvel, miracle.
mīror, -āri, -ātus [mīrus], *wonder,*
wonder at.
mīrus, -a, -um, *wonderful, strange.*
miscēō, miscēre, miscui, mixtus,
mix, mingle.
miserīcordia, -ae [miserīcors, piti-
ful], f., *pity, compassion*.
mittō, mittere, misi, missus, *send.*
modo [modus], adv., *only*.
modus, -ī, m., *way, manner*.
moenia, -ium, n. plur., *walls*.
mola, -ae, f., *meal*.
molestia, -ae [molestus, annoy-
ing], f., *annoyance*.
moneō, -ēre, -ui, -itus, *warn*.
mōns, montis, m., *mountain*.
mōnstrō, -āre, -āvi, -ātus [mōn-
strum], *point out, show*.
mōnstrum, -ī, n., *wonder, monster*.
mora, -ae, f., *delay*.
mordeō, mordēre, momordi, mor-
sus, *bite*.
moriōr, mori, mortuus, *die*.
moror, -āri, -ātus [mora], *delay,*
linger, stay.

mors, mortis [moriōr], f., *death*.
 mortālis, -e [mors], *mortal*.
 mortifer, -fera, -ferum [mors + ferō], *death-bringing, deadly*.
 mortuus, -a, -um [part. of moriōr], *dead*.
 mōs, mōris, m., *way, manner, habit, custom*.
 moveō, movēre, mōvī, mōtus, *move*.
 mox, adv., *soon*.
 mūgiō, -ire, -ivī, *low, bellow*.
 mūgitus, -ūs [mūgiō], m., *lowing, bellowing*.
 mulier, mulieris, f., *woman*.
 multitūdō, -tūdinis [multus], f., *multitude*.
 multō [multus], adv., *by much or far, much, far*.
 multum, -i [multus], n., *much*.
 multum [multus], adv., *much, greatly, far*.
 multus, -a, -um, *much, great; plur., many*.
 mūniō, -ire, -ivī, -itus [moenia], *fortify*.
 mūnus, mūneris, n., *service, office, duty; present, gift*.
 mūrus, -i, m., *wall*.
 mūsica, -ae, f., *music*.
 mūtō, -āre, -āvi, -ātus [freq. of moveō], *change*.
 Mȳsia, -ae, f., *Mysia*.

N

nactus, part. of nancīscor.
 nam, conj., *for*.
 nam-que, conj., *for*.
 nancīscor, nancīscī, nactus, *get, obtain, find*.
 nārō, -āre, -āvi, -ātus, *tell, relate, narrate*.
 natō, -āre, -āvi, -ātus [freq. of nō, swim], *swim, float*.
 nātūra, -ae [nāscor, be born], f., *nature, character*.

nauta, -ae [nāvis], m., *sailor*.
 nauticus, -a, -um [nauta], *naval, nautical*.
 nāvigātiō, -ōnis [nāvigō], f., *sailing, navigation, voyage*.
 nāvigō, -āre, -āvi, -ātus [nāvis + agō], *sail*.
 nāvis, -is, f., *ship*.
 -ne, enclitic introducing a question, *untranslatable*.
 nē, adv., *not*; nē . . . quidem, *not . . . even*; conj., *that not, lest*.
 nec, see neque.
 necesse, indecl. adj., *necessary*.
 necō, -āre, -āvi, -ātus, *put to death, slay, kill*.
 neglegō, -legere, -lēxi, -lēctus [nec + legō, gather], *disregard, neglect*.
 negō, -āre, -āvi, -ātus, *say no or not, deny, refuse*.
 negōtium, -i [nec + ōtium, leisure], n., *business, matter; task, trouble, difficulty*.
 Nemeaeus, -a, -um, *of Nemea, Nemean*.
 nēmō, nēminis [ne-, not + homō], m. and f., *no one, nobody*.
 nepōs, nepōtis, m., *grandson*.
 Neptūnus, -i, m., *Neptune*.
 neque or nec [ne-, not + -que], conj., *and not, nor*; neque . . . neque, *neither . . . nor*; neque enim, *for . . . not*.
 nervus, -i, m., *sineu, muscle*.
 ne-sciō, -scīre, -scīvi, *not know, be ignorant*; nesciō quis, *I know not who, some one or other* (nesciō is thus used with other interrogative words also).
 Nessus, -i, m., *Nessus*.
 neu, see nēve.
 neuter, neutra, neutrum [ne-, not + uter], *neither*.
 nēve or neu [nē + -ve, or], conj., *and that not, and not, nor*.

niger, nigra, nigrum, *black*.
 nihil, n., indecl., *nothing*.
 nisi [ne-, not + si], conj., *if not, unless*.
 nix, nivis, f., *snow*.
 noctū [nox], adv., *at or by night*.
 nocturnus, -a, -um [nox], *of night, nocturnal; nocturnum tempus, night-time*.
 nōlō, nōlle, nōlui [ne-, not + volō], *not wish, be unwilling*.
 nōmen, -minis [nōscō, come to know], n., *name (that by which one is known)*.
 nōn, adv., *not*.
 nōn-dum, adv., *not yet*.
 nōn-ne, adv., *introducing a question to which an affirmative answer is expected, not?*
 nōn-nūllus, -a, -um, *not none, some, several*.
 nōs, plur. of ego.
 noster, -tra, -trum [nōs], *our*.
 nōtus, -a, -um [part. of nōscō, come to know], *known, well-known, famous*.
 novem, indecl. adj., *nine*.
 novitās, -tātis [novus], f., *newness, novelty*.
 novus, -a, -um, *new; novissimus, last*.
 nox, noctis, f., *night*.
 nūbēs, -is, f., *cloud*.
 nūdus, -a, -um, *naked, bare*.
 nūllus, -a, -um [ne-, not + ūllus], *not any, none, no*.
 num, adv., *introducing a question to which a negative answer is expected, untranslatable*.
 numerus, -i, m., *number*.
 nummus, -i, m., *coin*.
 numquam [ne-, not + umquam, ever], adv., *never*.
 nunc, adv., *now*.
 nūntiō, -āre, -āvī, -ātus [nūntius], *report, announce*.

nūntius, -i [novus], m., *messenger; message*.
 nūper [novus], adv., *newly, lately, recently*.
 nūsqum [ne-, not + ūsqum, anywhere], adv., *nowhere*.
 nympha, -ae, f., *nymph*.

O

ob, prep. with acc., *on account of, for; in compounds, to, against*.
 obiciō, -icere, -iēcī, -iectus [ob + iaciō], *throw in the way or to*.
 ob-iūrgō, -iūrgāre, -iūrgāvī, -iūrgātus, *chide, scold, reproach*.
 ob-linō, -linere, -lēvī, -litus, *daub over, smear*.
 oblitus, -a, -um [part. of ob-liviscor], *forgetful, unmindful*.
 obliviscor, -livisci, -litus, *forget*.
 obscurō, -scūrāre, -scūrāvī, -scūrātus [obscurus], *darken, hide, conceal*.
 obscurus, -a, -um, *dark*.
 obsecrō, -secrāre, -secrāvī, -secrātus, *beseech, entreat*.
 ob-serō, -serere, -sēvī, -situs, *sow, plant; cover, fill*.
 obsideō, -sidēre, -sēdī, -sessus [ob + sedeō], *beset, besiege*.
 ob-struō, -struere, -strūxī, -strūctus, *build against, block up*.
 ob-testor, -testārī, -testātus, *call to witness; beseech, implore*.
 obtineō, -tinēre, -tinuī, -tentus [ob + teneō], *hold*.
 obviam [ob + via], adv., *in the way, opposite, face to face; obviam fieri, to meet; obviam ire, to go to meet*.
 occāsiō, -ōnis [occidō, fall], f., *chance, opportunity*.
 occāsus, -ūs [occidō, fall], m., *setting*.

occidō, -cidere, -cidi, -cīsus [ob + caedō, cut], cut down, kill.
 occupō, -cupāre, -cupāvī, -cupātus [ob + capiō], seize; fill.
 occurō, -currere, -curri, -cursus [ob + currō], run against, meet.
 Oceanus, -ī, m., Oceanus, the ocean.
 oculus, -ī, m., eye.
 ōdī, ōdisse, used only in tenses of completed action with the force of tenses of incomplete action, hate.
 odium, -ī [ōdī], n., hatred.
 odor, -ōris, m., smell, odor.
 Oechalia, -ae, f., Oechalia.
 Oeneus, -ī, m., Oeneus.
 Oeta, -ae, f., Oeta.
 offendō, -fendere, -fendī, -fēnsus, offend.
 offerō, offerre, obtulī, oblātus [ob + ferō], bear to, proffer, offer.
 officīna, -ae, f., workshop, smithy.
 officium, -ī, n., service; duty.
 ōlim, adv., once upon a time, once, formerly, of old.
 Olympus, -ī, m., Olympus.
 omittō, -mittere, -misi, -missus [ob + mittō], let go, neglect, disregard, throw away, lose.
 omninō [omnis], adv., altogether, wholly, entirely.
 omnis, -e, all, every.
 onerō, -āre, -āvi, -ātus [onus, load], load, burden.
 opera, -ae [opus], f., effort, work, labor.
 opiniō, -ōnis [opinor, think], f., opinion, expectation; reputation.
 oppidum, -ī, n., town.
 opportūnus, -a, -um, suitable, seasonable, convenient, opportune.

opprimō, -primere, -pressi, -pressus [ob + premō], press against, overpower, crush.
 optimus, -a, -um, superl. of bonus.
 opus, operis, n., work, task.
 ōrāculum, -ī [ōrō], n., oracle.
 ōrātiō, -ōnis [ōrō], f., speech; ōrātiōnem habēre, to deliver an oration, speak.
 orbis, -is, m., circle; orbis terrae or terrārum, circle of the earth or lands, earth, world.
 Orcus, -ī, m., Orcus, under-world.
 ōrdō, ōrdinis, m., arrangement, order, rank; ex ōrdine, in order.
 orior, -iri, -tus, arise, come forth, spring up; ortā lūce, at dawn.
 ōrnō, -āre, -āvi, -ātus, equip, adorn.
 ōrō, -āre, -āvi, -ātus [ōs], speak; beg, pray.
 Orpheus, -ī, m., Orpheus.
 ōs, ōris, n., mouth.
 ostendō, -tendere, -tendi, -tentus [ob + tendō], stretch out before, show, explain.
 ōstium, -ī [ōs], n., mouth, doorway, door.
 ovis, -is, f., sheep.

P

pābulum, -ī [pāscō], n., food, fodder.
 paene, adv., almost, nearly.
 palaestra, -ae, f., wrestling-place, gymnasium.
 pālus, -ī, m., stake.
 palūs, -ūdis, f., swamp, marsh.
 parātus, -a, -um [part. of parō], prepared, equipped, ready.
 pāreō, -ēre, -ui, obey.
 parō, -āre, -āvi, -ātus, make ready, prepare.
 pars, partis, f., part, side, direction.

parvus, -a, -um, *little, small*.
 pascō, pascere, pāvi, pāstus, *feed*.
 passus, -ūs [pandō, *stretch*], m., *pace*; millia passuum, *see mille*.
 pāstor, -tōris [pascō], m., *shepherd*.
 patefaciō, -facere, -fēcī, -factus [pateō, *be open* + faciō], *throw or lay open, open*.
 pater, patris, m., *father*.
 patior, pati, passus, *bear, suffer, allow*.
 patria, -ae [pater], f., *fatherland, country*.
 pauci, -ae, -a, plur. adj., *few*.
 paulō [paulus, *little*], adv., *by a little, a little, somewhat*.
 paulum [paulus, *little*], adv., *a little, somewhat*.
 pavor, -ōris [paveō, *be terrified*], m., *terror, panic*.
 pectus, pectoris, n., *breast*.
 pecūnia, -ae [pecus], f., *money* (the possession of cattle constituting wealth in early times).
 pecus, pecoris, n., *herd, flock, cattle*.
 pecus, pecudis, f., *head of cattle, beast, sheep, goat*.
 Peliās, -ae, m., *Pelias*.
 pellis, -is, f., *hide, skin, pelt*.
 pellō, pellere, pepulī, pulsus, *drive, drive away, beat, rout*.
 pendō, pendere, pependī, pēnsus, *weigh out, pay*.
 Pēnelopē, -ēs, f., *Penelope*.
 per, prep. with acc., *through, by means of*.
 percipiō, -cipere, -cēpī, -ceptus [per + capiō], *feel*.
 percutiō, -cutere, -cussī, -cussus [per + quatiō], *strike through, strike*.
 per-dūcō, -ducere, -dūxī, -ductus, *lead or bring through, lead, bring*.

peregrīnus, -ī, m., *stranger, foreigner*.
 perennis, -e [per + annus], *lasting throughout the year, perennial, perpetual*.
 per-eō, -īre, -iī, -itūrus, *pass away, perish*.
 per-ferō, -ferre, -tulī, -lātus, *bear through, bear, endure; weather*.
 perficiō, -ficere, -fēcī, -fectus [per + faciō], *do or make through, accomplish*.
 per-flō, -flāre, *blow through or over*.
 per-fodiō, -fodere, -fōdī, -fossus, *dig or pierce through, transfix*.
 periculum, -ī, n., *danger, peril, risk*.
 per-lūstrō, -lūstrāre, -lūstrāvī, -lūstrātus, *look over, examine, survey*.
 per-maneō, -manēre, -mānsī, -mānsus, *remain*.
 perpetuus, -a, -um [per + petō], *continuous, perpetual; in perpetuum, for all time, forever*.
 per-rumpō, -rumpere, -rūpī, -ruptus, *break or burst through, break*.
 per-scribō, -scribere, -scripsī, scriptus, *write through or in full, describe fully, recount*.
 per-sequor, -sequī, -secūtus, *follow up, pursue*.
 Perseus, -ī, m., *Perseus*.
 per-solvō, -solvere, -solvi, -solūtus, *pay completely, pay*.
 per-suādeō, -suādēre, -suāsī, -suāsus, *persuade, prevail upon, induce*.
 per-terreō, -terrēre, -terrui, -territus, *thoroughly frighten, terrify*.
 per-turbō, -turbāre, -turbāvī, -turbātus, *greatly disturb, disturb, agitate, throw into confusion*.

per-veniō, -venīre, -vēnī, -ventus, *come through, come, arrive, reach.*

pēs, pedis, m., *foot.*

petō, -ere, -ivī or -ī, -itus, *seek, ask; attack.*

Phāsis, -idis, m., *Phasis.*

Phīneus, -ī, m., *Phineus.*

Pholus, -ī, m., *Pholus.*

Phrixus, -ī, m., *Phrixus.*

pinguis, -e, *fat.*

piscātor, -tōris [piscor, *fish*], m., *fisherman.*

plausus, -ūs [plaudō, *clap*], m., *applause.*

plūrēs, -a [comp. of multus], plur. adj., *more, many, several.*

plūrimus, -a, -um, superl. of multus.

Plūtō, -ōnis, m., *Pluto.*

pōcūlum, -ī [pōtō, *drink*]; n., *cup.*
poena, -ae, f., *penalty, punishment.*

poēta, -ae, m., *poet.*

polliceor, -licērī, -licitus, *promise.*

Polydectēs, -is, m., *Polydectes.*

Polyphēmus, -ī, m., *Polyphemus.*

pōmum, -ī, n., *fruit, apple.*

pondus, ponderis [pendō], n., *weight.*

pōnō, pōnere, posuī, positus, *place, put*; pōnī with in and abl., *to be placed in, rest or depend on.*

pōns, pontis, m., *bridge.*

porcus, -ī, m., *pig, hog, swine.*

porta, -ae, f., *gate; door.*

portus, -ūs, m., *harbor, haven, port.*

pōscō, pōscere, popōscī, *ask, demand.*

possideō, -sidēre, -sēdī, -sessus, *hold, possess.*

possum, posse, potuī [potis, *able* + sum], *be able, have power, can.*

post, adv., *after, later*; prep. with acc., *after, behind.*

postea [post], adv., *after this, afterwards.*

posterus, -a, -um [post], *following, next.*

post-quam, conj., *later than, after, when.*

postrēmus, -a, -um [superl. of posterus], *last.*

postridiē [posterus + diēs], adv., *the day after, the next day.*

postulō, -āre, -āvī, -ātus, *ask, request, demand.*

potior, -iri, -itus [potis, *able*], *become master of, get possession of.*

prae-acūtus, -a, -um, *sharp at the end, pointed, sharp.*

praebeō, -ēre, -uī, -itus [prae, *before* + habeō], *hold forth, supply, furnish, give; show, present, exhibit.*

prae-caveō, -cavēre, -cāvī, -cautus, *beware beforehand, beware, be on one's guard.*

praecipio, -cipere, -cēpi, -ceptus [prae, *before* + capio], *take beforehand, anticipate; order, charge.*

praecipuē [praecipuus, *especial*], adv., *especially.*

prae-clārus, -clāra, -clārum, *very bright; splendid, remarkable, famous.*

praeda, -ae, f., *booty, spoil, plunder.*

prae-dicō, -dicere, -dixī, -dictus, *say beforehand, foretell, predict.*

praedor, -ārī, -ātus [praeda], *plunder.*

praemium, -ī, n., *reward.*

praesēns, -sentis [part. of praesum], adj., *present, immediate, imminent.*

praesentia, -ae [praesēns], f., *the present.*

- praeses, praesidis, m., *protector*.
 praesidium, -i [praeses], n., *protection; guard, escort*.
 praestans, -stantis [part. of praestō], adj., *preëminent, remarkable*.
 prae-stō, -stāre, -stīti, -stitus, *stand in front; show*.
 prae-sum, -esse, -fui, *be before, preside over, have charge of, command*.
 praeter [prae, *before*], prep. with acc., *before, past, by; besides, except*.
 praeterea [praeter], adv., *besides this, besides, moreover*.
 praeter-eō, -īre, -iī, -itus, *pass by*.
 precēs, -um, f. plur., *prayer, entreaty*.
 prehēdō, -hendere, -hendī, -hēnsus, *seize*.
 premō, premere, pressi, pressus, *press, check, restrain*.
 pretium, -i, n., *price, charge*.
 primō [primus], adv., *at first*.
 primum [primus], adv., *first, in the first place*.
 primus, -a, -um [superl. from prō], *first, foremost*.
 pristinus, -a, -um [prius], *former*.
 prius [prior, *former*], adv., *before, first*.
 prius-quam, conj., *before than, sooner than, before*.
 prō, prep. with abl., *before, in front of; for, in behalf of; for, as; in return for, for*.
 procul, adv., *at or from a distance, far*.
 proelium, -i, n., *battle, combat; proelium committere, to join battle*.
 profectiō, -ōnis [proficiscor], f., *departure, start*.
 proficiscor, -ficisci, -fectus [prō-
 ficiō, *make progress*], *set out, depart, start, march*.
 prōgredior, -gredi, -gressus [prō + gradior], *go forward, advance*.
 prohibeō, -hibēre, -hibui, -hibitus [prō + habeō], *hold back, prevent, hinder*.
 prōiciō, -icere, -iēci, -iectus [prō + iaciō], *throw forth or down, cast away, throw*.
 prō-mittō, -mittere, -misi, -missus, *send or put forth, promise*.
 prōmō, prōmere, prōmpsi, prōmptus [prō + emō], *take or bring out, produce*.
 prōmunturium, -i, n., *headland, promontory*.
 properō, -āre, -āvi, -ātus, *hasten*.
 prō-pōnō, -pōnere, -posui, -positus, *put or set before, offer, propose; set forth, say*.
 propter, prep. with acc., *on account of, because of*.
 prōra, -ae, f., *prow, bow*.
 prō-sequor, -sequi, -secutus, *follow forward, follow*.
 Prōserpina, -ae, f., *Proserpina, Proserpine*.
 prō-sternō, -sternere, -strāvi, -strātus, *strew or spread before, throw or knock down*.
 prō-sum, prōdesse, prōfui, *be of advantage, profit, avail, assist*.
 prō-vehō, -vehere, -vexi, -vectus, *carry forward*.
 prō-vocō, -vocāre, -vocāvi, -vocātus, *call forth or out, challenge*.
 proximus, -a, -um [superl. from prope, *near*], *nearest, next*.
 prūdētia, -ae [prūdēns, *prudent*], f., *prudence*.
 puella, -ae [puer], f., *girl, maiden*.
 puer, pueri, m., *boy*.

pueritia, -ae [puer], f., *boyhood*.
pūgna, -ae, f., *fighting, battle, combat*.

pūgnō, -āre, -āvi, -ātus [pūgna], *fight*.

pulcher, **pulchra**, **pulchrum**, *beautiful*.

pulsō, -āre, -āvi, -ātus [freq. of pellō], *push or strike against, knock, knock at*.

punctum, -i [pungō, prick], n., *point, instant, moment*.

pūrgō, -āre, -āvi, -ātus [pūrus, clean + agō], *make clean, clean, cleanse*.

pūtō, -āre, -āvi, -ātus, *think*.

Pŷthia, -ae, f., *Pythia*.

Q

quā [quī], adv., *in which place, where*.

quaerō, **quaerere**, **quaesivī**, **quaesitus**, *seek; ask, inquire*.

quālis, -e, *of what sort? what kind of?*

quam [quis and quī], adv., *how? as; than; with superl., as . . . as possible*.

quam-quam, conj., *however much, although*.

quantum [quantus], adv., *how much? how?*

quantus, -a, -um, *how great or much?*

quartus, -a, -um [quattuor], *fourth*.

quasi [quī + si], conj., *as if*.

quattuor, indecl. adj., *four*.

-que, enclitic conj., *and*.

quī, **quae**, **quod**, rel. pron., *who, which*.

quī, **quae**, **quod**, interrog. pron. adj., *what?*

quīdam, **quaedam**, **quoddam**, indef. pron., *a certain, certain*.

quidem, adv., *in fact, indeed, certainly; nē . . . quidem, not . . . even*.

quiēs, **quiētis**, f., *rest, repose*.

quīn, conj., *so that . . . not, but that, but*.

quīnquāgintā [quīnque, five], indecl. adj., *fifty*.

quīntus, -a, -um [quīnque, five], *fifth*.

quis, **quid**, interrog. pron., *who? which? what?*

quis, **qua**, **quid**, indef. pron., *any one, anybody, anything, some one, somebody, something*.

quis-nam, **quaenam**, **quidnam**, interrog. pron., *who, which, or what, pray? who? which? what?*

quis-quam, **quicquam**, indef. pron., *any one, anything*.

quis-que, **quaeque**, **quidque**, indef. pron., *each*.

quō [quis and quī], adv., *to what place? whither? to which place, whither; for which reason, wherefore, therefore; quō ūsque, till when? how long?*

quod [quī], conj., *that, in that, because*.

quoniam [cum + iam], conj., *since now, since*.

quoque [quī + -que], adv., *also*.

quotannis [quot, how many + annus], adv., *every year, yearly, annually*.

quotiēns [quot, how many], adv., *as often as*.

R

rāmus, -i, m., *branch, bough*.

rapiō, -ere, -uī, -tus, *seize, snatch*.

ratio, -ōnis [reor, think], f., *plan, means, method, manner*.

recipiō, -cipere, -cēpi, -ceptus

- [re- + capiō], *take or get back, recover; sē recipere, to betake oneself, withdraw; to collect oneself, recover.*
- re-creō, -creāre, -creāvī, -creātus, *make anew, renew, refresh.*
- rēctus, -a, -um [part. of regō, *direct*], *direct, straight.*
- re-cumbō, -cumbere, -cubui, *lie back or down.*
- recuperō, -āre, -āvī, -ātus, *recover.*
- recūsō, -cūsāre, -cūsāvī, -cūsātus [re- + causa], *give a reason against, refuse.*
- reddō, -dere, -didī, -ditus [re- + dō], *give back, return, restore; render.*
- redeō, -ire, -iī, -itus [re- + eō], *go back, return.*
- re-integrō, -integrāre, -integrāvī, -integrātus [re- + integrō, *make whole*], *make whole again, renew.*
- reditus, -ūs [redeō], *m., return.*
- re-dūcō, -dūcere, -dūxī, -ductus, *lead or bring back; restore.*
- re-ferō, referre, rettuli, relātus, *bring or carry back, return; pedem referre, to draw back, retire, retreat; grātiā referre, see grātia.*
- reficiō, -ficere, -fēcī, -fectus [re- + faciō], *make anew, renew, repair.*
- re-fugiō, -fugere, -fūgī, *flee back, run away, retreat.*
- re-fulgeō, -fulgēre, -fulsī, *flash back, shine.*
- rēgia, -ae [rēgius, *royal*], *f., palace.*
- rēgina, -ae [rēx], *f., queen.*
- regiō, -ōnis [regō, *direct*], *f., direction; country, region.*
- rēgnō, -āre, -āvī, -ātus [rēgnum], *reign, rule.*
- rēgnum, -ī [rēx], *n., royal power, rule, throne; kingdom, realm.*
- regredior, -gredi, -gressus [re- + gradior], *go back, return.*
- re-linquō, -linquere, -liqui, -lictus, *leave behind, leave.*
- reliquus, -a, -um [relinquō], *left, the remaining, the other, the rest of.*
- remedium, -ī [re- + medeor, *heal*], *n., remedy.*
- rēmigō, -āre [rēmex, *rower*], *row.*
- re-moveō, -movēre, -mōvī, -mōtus, *move back, remove.*
- rēmūs, -ī, *m., oar.*
- re-nūtiō, -nūtiāre, -nūtiāvī, -nūtiātus, *bring back word, report, announce.*
- re-pellō, repellere, reppuli, repulsus, *drive back or away, repulse, repel.*
- reperiō, reperire, repperī, reperi-tus, *find, discover.*
- reperor, -ōris [reperiō], *m., discoverer, inventor.*
- re-pleō, -plēre, -plēvī, -plētus, *fill again or up, fill.*
- re-pōnō, -pōnere, -posui, -positus, *put or set back; store up or away.*
- re-portō, -portāre, -portāvī, -portātus, *carry or bring back.*
- re-pūgnō, -pūgnāre, -pūgnāvī, -pūgnātus, *fight against, struggle, resist.*
- rēs, rei, *f., thing, matter, affair, circumstance, situation; rē vērā, in truth, in fact, really.*
- re-sistō, -sistere, -stitī, *stand back, resist.*
- re-spirō, -spirāre, -spirāvī, -spirātus, *breathe back or out, breathe.*
- re-spondeō, -spondēre, -spondī, -spōnsus, *reply, answer.*
- respōnsum, -ī [part. of respon-

deō], n., *reply, answer, response*.
 restituō, -stituerē, -stitui, -stitūtus [re + statuō], *set up again, put back, restore*.
 retineō, -tinēre, -tinui, -tentus [re + teneō], *hold or keep back, keep, restrain; hold fast*.
 revertor, -verti, -versus, perf. act. -verti [re + vertō], *turn back, return*.
 rēx, rēgis [regō, direct], m., *king*.
 Rhadamanthus, -i, m., *Rhadamanthus*.
 rideō, ridēre, risi, risus, *laugh*.
 ripa, -ae, f., *bank*.
 rite [ritus, rite], adv., *duly, fully*.
 rōbur, rōboris, n., *oak*.
 rogō, -āre, -āvī, -ātus, *ask*.
 rogos, -i, m., *funeral pile, pyre*.
 Rōma, -ae, f., *Rome*.
 rōstrum, -i [rōdō, gnaw], n., *beak*.
 ruō, -ere, -i, -itūrus, *rush*.
 rūpēs, -is, f., *rock, cliff; reef*.
 rūsus [for reversus, part. of revertor], adv., *again*.

S

saccus, -i, m., *bag, sack*.
 sacerdos, -dōtis [sacer, holy + dō], m. and f., *priest, priestess*.
 sacrificium, -i [sacrificō], n., *sacrifice*.
 sacrificō, -āre, -āvī, -ātus [sacer, holy + faciō], *sacrifice*.
 saepe, adv., *often, frequently*.
 saevus, -a, -um, *fierce, savage*.
 sagitta, -ae, f., *arrow*.
 sāl, salis, m., *salt*.
 Salmydessus, -i, m., *Salmydessus*.
 salsus, -a, -um [sāl], *salted, salt*.
 salūs, salutis [salvus, safe], f., *safety, deliverance, escape*.
 sanctus, -a, -um [part. of sancio, make sacred], *consecrated, sacred*.

sanguis, sanguinis, m., *blood*.
 sanitas, -tatis [sanus, sound], f., *soundness; right reason, sanity*.
 satis, adv., *enough, sufficiently*.
 saxum, -i, n., *rock, stone*.
 scapha, -ae, f., *boat, skiff*.
 scelus, sceleris, n., *wickedness, crime*.
 scientia, -ae [sciō], f., *knowledge, skill*.
 sciō, -ire, -ivi, -itus, *know*.
 scribō, scribere, scripsi, scriptus, *write*.
 scūtum, -i, n., *shield*.
 sē-cēdō, -cēdere, -cessi, -cessus, *go apart, withdraw*.
 secundus, -a, -um [sequor], *following, favorable*.
 sed, conj., *but*.
 sedēō, sedēre, sēdi, sessus, *sit*.
 sēdēs, -is [sedēō], f., *seat, abode*.
 sēmentis, -is [sēmen, seed], f., *seeding, sowing*.
 semper, adv., *always*.
 senex, senis, m., *old man*.
 sententia, -ae [sentio], f., *opinion; purpose*.
 sentio, sentire, sēnsi, sēnsus, *perceive, feel*.
 sepeliō, sepelire, sepelivi, sepultus, *bury*.
 septimus, -a, -um [septem, seven], *seventh*.
 sepultura, -ae [sepeliō], f., *burial*.
 sequor, sequi, secutus, *follow*.
 Seriphus, -i, f., *Seriphos*.
 sermō, -ōnis [serō, interweave], m., *conversation, talk, speech*.
 serō, serere, sēvi, satus, *sow, plant*.
 serpēs, -entis [part. of serpo, crawl], f., *serpent*.
 serviō, -ire, -ivi, -itus [servus], *be subject to, serve*.
 servitūs, -tūtis [servus], f., *slavery, servitude*.

servō, -āre, -āvi, -ātus, *save, preserve.*

servus, -i, m., *slave, servant.*

sī, conj., *if.*

sic, adv., *so, thus.*

Sicilia, -ae, f., *Sicily.*

signum, -i, n., *sign, signal.*

silva, -ae, f., *wood, forest.*

simul, adv., *at the same time;*
simul atque or ac, *as soon as.*

sine, prep. with abl., *without.*

sinister, -tra, -trum, *left.*

sinistra, -ae [sinister], f., *left hand*
(*manus understood*).

sinus, -ūs, m., *bosom, lap.*

situs, -a, -um [part. of **sinō**],
placed, situated.

sī-ve or seu, conj., *or if; sive*
... *sive, whether . . . or.*

socius, -i [sequor], m., *companion, comrade, ally.*

sōl, sōlis, m., *sun.*

solium, -i [sedeō], n., *seat, throne.*
sollicitūdō, -tūdinis [sollicitus],
f., *anxiety, care, apprehension.*

sollicitus, -a, -um, *troubled, anxious.*

sōlus, -a, -um, *alone.*

solvō, **solvere**, solvi, solūtus,
loosen, unbind, release; pay;
with or without **nāvem**, *cast off, set sail, put to sea.*

somnus, -i, m., *sleep.*

sonitus, -ūs [sonō, sound], m.
sound, noise.

sonōrus, -a, -um [sonō, sound],
sounding, loud, noisy.

soror, -ōris, f., *sister.*

sors, sortis, f., *lot.*

sortior, -īri, -ītus [sors], *cast or draw lots.*

spargō, **spargere**, sparsi, sparsus,
scatter, sprinkle.

spatium, -i, n., *space, interval;*
space of time, time.

speciēs, -ēi [speciō, look], f.,
sight, appearance, shape.

spectātor, -ōris [spectō], m.,
looker-on, spectator.

spectō, -āre, -āvi, -ātus [freq. of
speciō, look], *look at or on.*

speculum, -i [speciō, look], n.,
looking-glass, mirror.

spēlunca, -ae, f., *cave, cavern.*

spernō, **spernere**, sprēvi, sprētus,
despise, scorn.

spērō, -āre, -āvi, -ātus [spēs], *hope.*
spēs, spei, f., *hope.*

sponte, f. abl. sing., modified by
meā, **tuā**, **suā**, *of one's own*
accord, voluntarily.

squālor, -ōris [squāleō, be dirty],
m., *dirt, filth.*

stabulum, -i [stō], n., *standing-*
place, stall, stable, inclosure.

statim [stō], adv., *on the spot,*
forthwith, at once, immediately.

statuō, **statuere**, statui, statūtus
[stō], *cause to stand; decide,*
resolve.

stipendium, -i, n., *tax, tribute.*

stō, stāre, steti, status, *stand.*

stringō, **stringere**, strinxi, stric-
tus, *draw, unsheathe.*

studeō, -ēre, -ui, *be eager, give*
attention, apply oneself.

studiōsus, -a, -um [studium],
eager, diligent, studious.

studium, -i [studeō], n., *eagerness,*
zeal; study, pursuit.

stupeō, -ēre, -ui, *be stunned,*
astounded, or amazed.

Stymphālus, -i, m., *Stymphalus.*

Stymphālis, -idis [Stymphālus],
adj., *of Stymphalus, Stym-*
phalian.

Styx, Stygis, f., *Styx.*

suāvis, -e, *sweet, pleasant.*

sub, prep. with acc. and abl.,
under; sub vesperum, towards
evening.

sub-dō, -dere, -didī, -ditus, *put under, apply.*
 sub-dūcō, -ducere, -dūxī, -ductus, *draw up, beach.*
 sub-eō, -īre, -iī, -itus, *go under; undergo, submit to, sustain, bear, endure.*
 subiciō, -icere, -iēcī, -iectus [sub + iaciō], *throw or place under.*
 subitō [subitus, *unexpected*], *adv., unexpectedly, suddenly.*
 sub-levō, -levāre, -levāvi, -levātus, *lift from beneath, lift, raise.*
 sub-mergō, -mergere, -mersī, -mersus, *plunge under, sink, overwhelm.*
 subsidium, -ī [sub + sedeō], *n., reserve, reinforcement, support, help.*
 succēdō, -cēdere, -cessī, -cessus [sub + cēdō], *go or come under, follow after, succeed.*
 succendō, -cendere, -cendi, -cēnsus, *kindle beneath, set on fire.*
 succidō, -cidere, -cidi, -cisus [sub + caedō], *cut below or down.*
 sūcus, -ī, *m., juice.*
 sui, sibi, sē or sēsē, *reflexive pron., himself, herself, itself, themselves.*
 sum, esse, fui, futūrus, *be.*
 summus, -a, -um [superl. of superus, upper], *uppermost, highest, greatest.*
 sūmō, sūmere, sūmpsī, sūmptus [sub + emō], *take under or up, take; poenam sūmere, to exact or inflict punishment.*
 superior, -ius [comp. of superus, upper], *adj., higher; former, previous, preceding.*
 superō, -āre, -āvi, -ātus [superus, upper], *overcome, defeat, conquer.*

super-sum, -esse, -fui, *be over or left, remain.*
 supplicium, -ī [supplex, kneeling], *n., punishment, torture.*
 suppōnō, -pōnere, -posui, -positus [sub + pōnō], *place or put under.*
 suprā [superus, upper], *adv. and prep. with acc., above, before.*
 suprēmus, -a, -um [superl. of superus, upper], *highest, last.*
 suscipiō, -cipere, -cēpi, -ceptus [sub + capiō], *undertake.*
 suspendō, -pendere, -pendi, -pēnsus [sub + pendō], *hang up, hang.*
 suspiciō, -ōnis [suspiciō, look askance at], *f., suspicion.*
 suspicor, -spicārī, -spicātus [suspiciō, look askance at], *suspect.*
 sustineō, -tinēre, -tinui, -tentus [sub + teneō], *hold or bear up, sustain, withstand.*
 suus, -a, -um [sui], *his, her, its, or their own; his, her, its, their.*
 Symplēgades, -um, *f. plur., the Symplegades.*

T

taceō, -ēre, -ui, -itus, *be silent.*
 tacitus, -a, -um [part. of taceō], *silent.*
 Taenarus, -ī, *m., Taenarus.*
 tālāria, -ium [tālus, ankle], *n. plur., winged shoes.*
 tālis, -e, *such.*
 tam, *adv., so.*
 tamen, *adv., however, yet, nevertheless.*
 tandem, *adv., at length or last, finally.*
 tangō, tangere, tetigī, tāctus, *touch.*
 tantum [tantus], *adv., so much or far, only.*

tantus, -a, -um, *so great or much*.
 Tartarus, -i, m., *Tartarus*.
 taurus, -i, m., *bull*.
 tegō, tegere, tēxi, tēctus, *cover*.
 telum, -i, n., *missile, spear, weapon*.
 temerē, adv., *rashly*.
 tempestās, -tātis [tempus], f., *weather; storm, tempest*.
 templum, -i, n., *sanctuary, temple*.
 temptō, -āre, -āvi, -ātus, *try, attempt*.
 tempus, temporis, n., *time, season*.
 teneō, -ēre, -ui, -tus, *hold, keep; hold back, restrain, stop*.
 tenuis, -e, *thin*.
 tergum, -i, n., *back*.
 terra, -ae, f., *land, earth*.
 terreō, -ēre, -ui, -itus, *frighten, terrify*.
 terribilis, -e [terreō], *dreadful, terrible*.
 terror, -ōris [terreō], m., *terror, fright*.
 tertium [tertius], adv., *the or a third time*.
 tertius, -a, -um [trēs], *third*.
 texō, -ere, -ui, -tus, *weave*.
 Thēbac, -ārum, f. plur., *Thebes*.
 Thēbāni, -ōrum [Thēbae], m. plur., *Thebans*.
 Thermōdōn, -ontis, m., *Thermodon*.
 Thēseus, -i, m., *Theseus*.
 Thessalia, -ae, f., *Thessaly*.
 Thrācia, -ae, f., *Thrace*.
 Tiberis, -is, m., *Tiber*.
 timeō, -ēre, -ui, *fear*.
 timor, -ōris [timeō], m., *fear*.
 tingō, tingere, tinxī, tinctus, *wet, soak, dye*.
 Tīryns, Tīrynthis, f., *Tiryns*.
 tollō, tollere, sustulī, sublātus, *lift, raise; take away, remove*.
 ancorās tollere, *to weigh anchor*.

torqueō, torquēre, torsi, tortus, *turn*.
 tōtus, -a, -um, *all the, the whole or entire*.
 trāctō, -āre, -āvi, -ātus [freq. of trahō], *handle, touch, feel*.
 trādō, -dere, -didī, -ditus [trāns + dō], *give across, over, or up, deliver; hand down, relate, report*.
 trādūcō, -dūcere, -dūxi, -ductus [trāns + dūcō], *lead across*.
 trahō, trahere, trāxi, trāctus, *draw, drag*.
 trāciō, -icere, -ieci, -iectus [trāns + iaciō], *throw across, strike through, pierce*.
 trāiectus, -ūs [trāciō], m., *crossing over, passage*.
 trānō, -nāre, -nāvi [trāns + nō], *swim, swim across or over*.
 tranquillās, -tātis [tranquillus], f., *calm*.
 tranquillus, -a, -um, *calm*.
 trāns, prep. with acc., *across, over*.
 trāns-eō, -ire, -ii, -itus, *go across or over, cross*.
 trāns-figō, -figere, -fixi, -fixus, *thrust or pierce through, transfix*.
 trāns-portō, -portāre, -portāvi, -portātus, *carry across or over, transport*.
 trāns-vehō, -vehere, -vexi, -vectus, *carry across or over*.
 trēs, tria, plur. adj., *three*.
 tribūtum, -i [part. of tribuō], *contribute*, n., *contribution, tribute*.
 tristitia, -ae [tristis, sad], f., *sadness*.
 Trōia, -ae, f., *Troy*.
 Trōiāni, -ōrum [Trōia], m. plur., *Trojans*.
 tū, tuī, pers. pron., *thou, you*.

tum, adv., *then, at that time.*
 turbō, -āre, -āvī, -ātus [turba, confusion], *confuse, throw into disorder, disturb, trouble.*
 turbō, turbinis [turbō], m., *whirlwind, hurricane.*
 turpis, -e, *disgraceful.*
 tūtus, -a, -um [part. of tueor, watch over], *safe.*
 tuus, -a, -um [tū], *thy, thine, your.*

U

ubi, adv., *where; conj., when.*
 ulciscor, ulcisci, ultus, *avenge.*
 ūllus, -a, -um, *any.*
 ūlterior, -ius [comp. from ūltrā, beyond], *adj., farther.*
 Ulixēs, -is, m., *Ulysses.*
 umbra, -ae, f., *shadow, shade.*
 umerus, -ī, m., *shoulder*
 umquam, adv., *ever.*
 unda, -ae, f., *wave.*
 unde, adv., *whence.*
 ūndecimus, -a, -um [ūndecim, eleven], *eleventh.*
 undique [unde + -que], *adv., from or on all sides.*
 ungō, ungere, ūnxi, ūnctus, *smear, anoint.*
 unguentum, -ī [ungō], n., *ointment.*
 ūniversus, -a, -um [ūnus + vertō], *all together, whole, entire, all.*
 ūnus, -a, -um, *one; only, alone.*
 urbs, urbis, f., *city.*
 ūrō, ūrere, ūssi, ūstus, *burn.*
 ūsque, adv., *all the time; ūsque ad, as far as, until; quō ūsque, see quō.*
 ūsus, -ūs [ūtor], m., *use; experience.*
 ut, conj., *as; when; that; ita ut, as.*
 uter, utra, utrum, *which? of two.*
 ūter, ūtris, m., *wine-skin.*

uter-que, utraque, utrumque, *each, either, both.*
 ūtor, ūti, ūsus, *use.*
 utrimque [uterque], *adv., on either side or both sides.*
 uxor, -ōris, f., *wife.*

V

vacuus, -a, -um [vacō, be empty], *empty.*
 valeō, -ēre, -uī, -itūrus, *be strong or effectual, have effect, prevail.*
 validus, -a, -um [valeō], *strong.*
 vallis, -is, f., *valley.*
 varius, -a, -um, *various.*
 vās, vāsis, n., plur. vāsa, -ōrum, *vessel.*
 vāstō, -āre, -āvī, -ātus [vāstus], *lay waste.*
 vāstus, -a, -um, *waste, huge, enormous, vast.*
 vehementer [vehemēns, violent], *adv., violently, vehemently; earnestly; exceedingly, greatly.*
 vehō, vehere, vexī, vectus, *carry.*
 vellus, velleris, n., *fleece.*
 vēlō, -āre, -āvī, -ātus [vēlum, veil], *veil, cover.*
 vel-ut, *even or just as, as.*
 vēnātiō, -ōnis [vēnor, hunt], f., *hunting.*
 venēnum, -ī, n., *poison.*
 veniō, venīre, vēnī, ventus, *come.*
 venter, ventris, m., *belly.*
 ventus, -ī, m., *wind.*
 verbum, -ī, n., *word.*
 vereor, -ēri, -itus, *fear.*
 vērō [vērus], *adv., in truth, indeed; however.*
 versor, -ārī, -ātus [freq. of vertō], *keep turning, be busy or employed, be.*
 vertō, vertere, vertī, versus, *turn.*
 vērus, -a, -um, *true; rē vērā, in truth, in fact.*

vēscor, -i, *feed on, eat.*
vesper, **vesperi**, m., *evening.*
vester, -tra, -trum [vōs], *your.*
vestigium, -i [vestigō, track], n.,
track, foot-print.
vestis, -is, f., *clothing, dress, robe.*
vestitus, -ūs [vestiō, clothe], m.,
clothing.
via, -ae, f., *road, way.*
viātor, -tōris [via], m., *wayfarer,*
traveler.
victima, -ae [vincō, overcome], f.,
victim.
victōria, -ae [vincō, overcome], f.,
victory.
victus, -ūs [vivō], m., *sustenance, food.*
vīcus, -i, m., *village.*
videō, **vidēre**, **vidī**, **visus**, *see;*
pass., seem.
vigilia, -ae [vigil, awake], f.,
watch.
vigintī, indecl. adj., *twenty.*
villa, -ae, f., *country-house, villa.*
vīmen, -minis, n., *osier.*
vinciō, **vincire**, **vinxi**, **vinctus**,
bind.
vinculum, -i [vinciō], n., *bond,*
chain.
vinum, -i, n., *wine.*
vir, **virī**, m., *man.*
virgō, **virginis**, f., *maiden.*
virtūs, -tūtis [vir], f., *manliness,*
courage, bravery.

vis, **vis**, f., *violence, force; virtue,*
potency, efficacy; plur. virēs,
-ium, strength; omnibus viribus,
with all one's strength, with
might and main.
visus, -ūs [videō], m., *sight.*
vita, -ae [vivō], f., *life.*
vītō, -āre, -āvī, -ātus, *avoid,*
escape.
vivō, **vivere**, **vixi**, **victus**, *live.*
vivus, -a, -um [vivō], *alive, living.*
vix, adv., *with difficulty, scarcely,*
hardly, barely.
vocō, -āre, -āvī, -ātus [vōx], *call,*
summon.
Volcānus, -i, m., *Vulcan.*
volō, -āre, -āvī, -āturus, *fly.*
volō, **velle**, **voluī**, *wish.*
volucris, -is [volō], f., *bird.*
voluntās, -tātis [volō], f., *wish,*
will.
voluptās, -tātis [volō], f., *pleasure.*
vōs, plur. of **tū**.
vorō, -āre, -āvī, -ātus, *swallow*
whole, devour.
vōx, **vōcis**, f., *voice; word.*
vulnerō, -āre, -āvī, -ātus [vulnus],
wound.
vulnus, **vulneris**, n., *wound.*

Z

Zephyrus, -i, m., *Zephyrus, the*
west wind.
Zētēs, -ae, m., *Zetes.*

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